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Behold, I bring you good tidings. THE EVERLASTING GOSPEL

ZION'S HERALD.

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FOR ZION'S HERALD.

PRAYER.

What duty is there so delightful, pleasing, and profitable to the sincere Christian, as prayer? Undissembling and honest-hearted, he enters upon this duty with a transport and delight which nothing earthly can impart. O delightful hour, unlike all others, is the hour consecrated to holy, solemn prayer. The vexations, disquietudes, anxieties, and cares of this sublunary world are not permitted to enter the hallowed inclosure. All is as placid, unruffled, undisturbed, and serene as a summer's evening. The humble suppliant, with holy joy sitting upon his brow, looks up to the Father of all mercies and receives grace to answer grace, and while he "beholds as in a glass the glory of the Lord, is changed into the same image from glory to glory, even as by the Spirit of the Lord." He can there exclaim, "Truly our fellowship is with the Father, and with his Son Jesus Christ." He holds audience with the "King of kings and Lord of lords." O what place on earth so transporting as this! He seems to lose sight of the transient and conflicting scenes of earth, while ravished with indescribable joy, arising from communion with God. He often experiences the sentiment of the poet:

"Prayer is appointed to convey
The blessings God designs to give,
Long as they live should Christians pray,
They learn to pray when first they live."

There are several kinds of prayer; such as ejaculatory, private, secret, family, and public prayer. The Christian not only considers these kinds sacred and important, but indispensable. They must all be attended to in their proper time and place. He can dispense with none of them. If he be the head of a family, the domestic altar is erected, and there unmolested, he offers his morning and evening sacrifices as "grateful incense" to the God of all grace. How blessed such an exercise! Whatever may be his relations and circumstances, he feels it to be indispensably necessary to use these different kinds of prayer. Different kinds, did I say? They are all prayer, only varying a little in mode. While he sees his own wants, the wants of the church, the wants of the world, he feels that he should "pray without ceasing." He sees before him the church in her apathy and supineness,—thousands of his fellow men around him urging their way to ruin,—fields of labor yet unoccupied in heathen lands,—myriads of deeply degraded human beings, pleading for help, stations partially occupied, but needing more extensive and constant aid,—and the necessity of increased and increasing means of sending forth the devoted missionaries, who are waiting in hope of hastening to the place of destination. He cries to God for help. But is he repulsed? Does he ask doubting, as if God had said, I may not hear your prayers? No. He comes with the assurance of faith. He is encouraged while he reads that "God is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children." "Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened." With these promises before him, he comes without a shadow of a doubt but that his own wants and the wants of others will be supplied.

O my brother, how often hast thou been blessed in the shop, the field, the closet, around the family altar, in the social meeting, and in the public congregation, while engaged in solemn prayer? How tranquil and joyful the hour when all thy doubts and fears were gone, and when thou couldst walk in the light of a cloudless day! O shall we ever cease praying? No, never, until we cease breathing! How much depends on your prayers? How many need them? All Christians need them, the ministers of the cross need them, the missionaries in heathen lands needs them, the millions in bondage needs them, the world lying in the wicked one needs them. Will you not then, pray more than ever?

"Pray if thou canst, or canst not speak,
But pray with faith in Jesus' name."

Manchester, Conn., Aug. 15. CECIL.

FOR ZION'S HERALD.

REPORT ON EDUCATION.

Adopted by the New Hampshire Conference, at Danville, Vt., July, 1838.

We have spoken of the importance of educated laymen, and of educated ministers; and shall we in silence pass over, in this connection, the *female* portion of the church! Shall we say that it is of little consequence that our youth of the female sex should receive a careful and extensive education? Of the particular character which female education should bear, to what extent it should be carried, and in what manner it should be conducted, are inquiries which, of course, cannot be investigated in a conference report. It amounts to a truism to say, that young ladies should receive an education suited to their prospective station in an enlightened and Christian community. Nor is it necessary to state that that station is one of unutterable importance to society, as well as to the everlasting interests of millions.

Glance for a moment, at one or two of the more important relations which woman is called to sustain. Contemplate her as a wife and companion. Will she ably fulfil the important duties of that relation, or will she fail to do so? Will she cheer and bless her husband, or will she prove but a source of embarrassment? Will she be prepared to participate in his intellectual enjoyments, or will all these be equally aside from her ability and her taste? Will home, on her account, be her husband's paradise, or a place of no more than ordinary attraction? Will she be his ornament, or his reproach, and will she contribute to his advancement or degradation? Will that husband be known in the gates when he sitteth among the elders of the land, or will he pine away in obscurity and insignificance?

Or, contemplate woman as a *mother*. As such, will she most assuredly exert an immense influence over her child, either for good or for evil? Is she to do more than almost any other individual, in shaping the physical, intellectual, moral, and religious character of that child? Is she to fix almost literally the child's destiny,—lay the foundation for his future greatness or obscurity—excellence or deficiency—happiness or distress—his eternal life or his eternal death?

Or, contemplate woman as a member of society. Stands she at the fountain head, and is it for her to decide whether sweet waters or bitter shall flow forth to refresh, or to distress community? Is she to bear a most important part in shaping and preparing the stones which are to enter into the social fabric, and conduce to its beauty or deformity—to its permanency or its destruction? Is she destined to give character to society,—to constitute its loveliest, fairest ornament, or to be a chief instrument of its degradation and ruin?

Finally. Contemplate woman in connection with the great benevolent movements of the age. Is it true that her influence may go far to push forward these great objects to their final and triumphant accomplishment? And is it equally true that her influence may retard most fatally the progress of holiness and righteousness in the earth? May her silent, though zealous and persevering efforts go far toward bringing about the redemption of man, and for such an object, is not her co-operation indispensable?

These, and the like inquiries may serve to remind us, that amid all our efforts for the promotion of education in our church, Female education should be a subject highly prominent in our views and affections. "I do not think," says a late popular writer on this subject—"that the uses of female education, and the vast motives to it, have ever been sufficiently considered. When the sphere of woman's duties, and the important uses for her intellectual culture are well understood, it will be seen to be in many respects more important that she should have a sound and thorough education, than that the other sex should. If a man is more engaged in transacting business, securing the necessities of life, protecting rights and justice, woman is to be more engaged in the higher life and cultivation of the soul. If the brothers must spend most of their time in the field, or the shop, the sisters are to preserve the intellectual atmosphere of the house. If the husband must look after his property, and provide his children with bread, the wife must look after the *minds* of her children and provide them with knowledge. If the husband must do more for the physical, the wife must do more for their intellectual natures inspire them with noble sentiments, with lofty ambition, and implant the elements of greatness in their opening minds. She must be a fountain of knowledge to her family; but how can she do this, unless her own mind is elevated and enlarged with knowledge? The streams cannot rise above their fountain."

Let our daughters then, and our sisters be educated, thoroughly and carefully educated, and prepared by a proper training of the intellect and the heart, to be ornaments indeed, polished after the similitude of a palace.

[To be continued.]

FOR ZION'S HERALD

"NOTHING SHALL OFFEND THEM."

So says the inspired minstrel of Juda, of the men who love God's law. It is a trait in the character of the truly good man, that he is not stumbled or turned out of his way by every trivial event which crosses his path and opposes his wishes. Though *every* breeze be adverse, yet he steers his bark "close hauled" to the point whither he is bound. His eye rests on heaven and his feet keep in its narrow and rugged path.

Yet many, who set up a claim to high Christian character, and stand foremost in the ranks of professors, are ever taking offence and being turned out of the way by every occurrence, which is not of exact measurement with their rule, and of the true depth, by their sounding line. If, for example, a minister advance sentiments, rather more liberal than the compressed views of their nutshell creed—or if, for the good of the cause, he advise and adopt measures, which to their confused and inexperienced understandings are not exactly the right ones, forthwith they doom him to the *fearful* punishment of losing their *invaluable* patronage. If the society or church reject their propositions, refuse to submit to their dictation, or do not appoint them to those offices which they in the fullness of their *puff-ball* vanity consider themselves adapted to fill, immediately they are "offended," "injured," and "oppressed," and the "hue and cry" is raised of "down with the cause," or "we have done with you," as if they were the foundation, corner and top stones of the building. Such men have the Spirit of "the Pope" or of Sesostris—they would be "King of kings and Lord of lords,"—they would rule the church and the world too, did they but possess the power.

But is this spirit a right one? Is it a Christian disposition? Where can you find an example of a truly good man aiming to injure a good cause because he could not manage it in all things as seemed good in his sight?

If measures are not exactly what we could wish them to be, let us not doom the whole cause, or punish it, with the *terrible* infliction of withdrawing our patronage, but let us support what are good and labor peacefully to amend the rest, and perhaps, a little patience may convince us that we are wrong—Let none then injure themselves and the common cause of Christianity, religion or morality, by letting go altogether. But remember the testimony of the Psalmist, "Great peace have they that love thy law, and nothing shall offend them." D. W.

FOR ZION'S HERALD.

STRICTURES ON "COMMON GROUND."

The document presented to the New England Conference at its last session, by Rev. Gershom F. Cox, entitled, "Common Ground," is exciting great interest. This, to a reflecting mind is not extraordinary. It is a necessary result, which might have been calculated beforehand with as much certainty, as the operations of the laws of nature. Well had it been for the church, had the first mover in the business seen "the evil, and hid himself."

For the information of any who may not have learned the history of this document, I will observe, that on its introduction it was referred to a committee of twelve, six abolitionists, and six anti's, who were empowered to choose another to be their chairman. After the lapse of several days, the chairman reported, that the committee could not agree. Four more were then added to the committee; but to no good effect. The chairman reported again, that they could not agree in regard to the whole document, though a bare majority agreed to adopt certain parts of it. Here ended the hope of agreement in the committee, and of course in the Conference. But for reasons best known to himself, (*for peace probably,*) the projector begged the privilege of laying the document before the whole body, and of having the yeas and nays taken without debate, on the *entire mass*, without *addition subtraction*, or *division*. It was so done. But it not having been read but twice, and not discussed at all, except affirmatively by bishop Soule and others, many were not prepared to vote. Consequently it was agreed that it should lie on the table till near the close of the conference, and that any brethren might enter or alter his name who should see cause so to do. Just before our final adjournment, it was announced in the conference, that *fifty-four* had voted in the affirmative, and *sixty-four* in the negative. Thus the document was rejected by a majority of ten, and of consequence, is not binding. Since the conference, several who voted in the affirmative have come out publicly against it. Others, I am assured, are about doing the same, and the presumption now is, that the unfortunate document will be left nearly friendless, before another conference.

To some it may be matter of surprise that the plan was so favorably received; but should they ever become acquainted with all the measures adopted, and most assiduously carried into operation to secure it favor, they would rather be surprised that it was not more so. To me, our escape from the snare seems rather extraordinary. Had it not been for the opportunities some of us had to read and study the document out of conference, we must have been taken. About all that most of the abolitionists who signed it knew of its character, they had learned from hearing it read *once* or *twice*, in the Conference. They could ask no questions, make or hear no speeches, because the vote was to be taken without debate. Vote they must, or be suspected. If they said *nay*, as they had been forewarned, they would be thought opposed to peace, and even to God. So to avoid this reproach they said *yea*. That this was the principle on which some acted, I am certain, as I have had it from their own lips, and that all were more or less influenced by this consideration, cannot be doubted. Our condition at that moment was very critical. We stood verily, where two seas met. The interest of every heart was manifestly overwhelming. Most seemed to hesitate what to do. Some, found business out, and fled for refuge. Others, apparently dreading to hear their own names, reclined low upon their seats, or adopted some other expedient, evidently to be thought absent. All was feeling—deep—irrepressible feeling. Liberty and slavery stood in trembling suspense. Immortal hopes "hung pendent" on lips, that dared not move. Solemn moment! But thanks to God for deliverance! The stubborn sea at last gave way, and opened up the narrow pathway of a majority of TEN, into the broad field of liberty, and free discussion.

But I am wandering. The object I had in view in writing, as the heading of this article indicates, was to make some remarks on the document itself. This is still my purpose; but as brevity in newspaper articles, is essential to secure them public attention, I will delay the farther consideration of the subject till another time. J. PORTER.

Boston, Aug., 1838.

FOR ZION'S HERALD.

THOUGHTS.

I am a rational accountable being, dwelling in a wilderness, though living with millions of my species. I hold in my hand the last will and testament of the Proprietor of this beautiful universe. I find recorded within this will, a bequest for me, which is a mansion in another and a more glorious world; yet there are but few of my race who have any knowledge of this will, though they are equally concerned with myself about its contents. And I read in one place this injunction: "Go ye into all the world, and preach my gospel to every creature." While meditating on these words, which fell from the lips of the Testator, I have often wondered that it was not complied with. Why, the earth belongs to the Testator, and the fullness thereof, and the cattle on a thousand hills, also the silver and the gold; and who is able to decipher the reason, and answer the inquiry, Why is not the gospel preached in all the earth, to every people? The answer may be given in a few words: Those with whom he has left the means for carrying on the work, have hoarded it up, and dared to call it their own,—consequently, the answer in general is,—

First. Because the good are covetous!

Second. Because the whole world is covetous!

Every one lives as if he was not his brother's keeper, and as though the Great Testator was to be trifled with. But he says in one place to the church, "Come out from among them, and be ye separate." May I be enabled to live, and be the person of one business, a "soul-saver," that I may obtain my mansion, and help others to attain to theirs also,—that I may find my way safely through this wilderness, and out of it into my mansion! T. R. H.

R——y, Aug, 1838.

HOW SHALL I GOVERN MY SCHOOL.

Mr. E. C. Wines, already favorably known to the public as a successful teacher and popular author, has just issued a duodecimo volume of three hundred pages, with the above title; of which we may say in a word that it embraces the results of much reading, reflection, observation, and experience, presented in a clear method, and in a style at once pleasing and forcible. By presenting the topics he treats, in their order, we can best accomplish our design in giving a general view of his work. They, indeed, form an excellent article of themselves.—*Presbyterian.*

Begin your school by forming a regular plan of government; settle in your own mind the principles by which you will be guided in your little administration; propose to yourself certain definite results, and aim steadily at their attainment.

In forming your plan of government, avoid the multiplication of trifling rules; seize upon principles as comprehensive as possible for your administrative laws; and be careful to draw a broad line of distinction between your rules and those eternal principles of morality which have their foundation in the revealed will of God, and are therefore obligatory upon all rational creatures, every where, and at all times.

Let your pupils distinctly understand, and feel, that your will is the supreme law; establish your authority upon a firm basis; and require invariable, unconditional, unhesitating submission to it.

Seek continually, by prayer, Divine aid and guidance in the performance of your duty; cultivate in your heart, and manifest in your life, a spirit of sincere, though unostentatious, piety.

Make the word of God your constant study, for the double purpose of becoming familiar with its principles and imbued with its spirit.

Strive, by all suitable means and on all proper occasions, to convince your pupils that you love them; that you sympathize with them; and that you desire their improvement in knowledge and virtue.

Formal lectures on moral subjects, delivered with unction and in simple style, will be productive of happy effects on your pupils; attend, therefore, assiduously and affectionately to the discharge of this duty; but do not rest there: seize the occasions, as they rise in the daily occurrences of the school and conduct of the scholars, to enforce more pointedly the principles and dispositions of virtue; and, above all, teach by example even more than by precept.

Do not confine your attention to your pupils to school hours; let it embrace also, as far as practicable, their seasons of relaxation and amusement.

Be reasonable in your requirements; be firm in exacting obedience; be uniform in your mode of governing; be impartial in your treatment of all under your care.

Take an early opportunity, after becoming acquainted with your pupils, of conversing with each privately; make their dispositions and habits your constant study; and, as far as may be, adapt your management of each to his individual peculiarities.

Court openness, candour, and confidence from your pupils: accustom them to regard their faults as diseases, and you as their moral physician, capable of giving them wholesome advice, and pointing out appropriate remedies.

Endeavor to excite in your pupils an interest in their own improvement, moral as well as intellectual; and point out clearly the means whereby this improvement can be effected.

In speaking to your pupils of their faults, do not overlook their true source, depravity of heart; yet, in animadverting upon any particular offence, qualify your censure by introducing, when you honestly can, some commendation of the culprit, and always by laying a stress on the means of improvement, and the hope and expectation that these means will be employed.

Endeavor to produce in your pupils a cordial concern for their faults.

In treating what we have denominated the moral diseases of your pupils, look for occasional relapses: do not expect too much immediately from your best exertions; patient continuance in a course of judicious management and instruction will certainly, in the end, be crowned with success.

Maintain a sleepless vigilance over your pupils, but with as little appearance of it as may be; mark the beginnings of evil, and use your utmost endeavors to counteract and overcome them; and cherish with parental solicitude, the feeblest developments of good feelings and principles.

Speak often and freely to your pupils of the peculiar dangers and temptations to which the young are exposed especially those incident to their position as members of a school; point out and urge upon them the means of overcoming these dangers, and resisting these temptations.

Endeavor, as far as you can without sacrificing more important considerations, to sweeten the necessary restraints and labors of your pupils.

Punish as sparingly as you can, and always with evident grief and reluctance; never in an angry or revengeful spirit, nor with reproaches on your lips; but do not attempt to dispense altogether with the use of the rod.

By simple explanations of the nature, objects, means, and advantages of education, endeavor to awaken in your pupils a love of learning for its own sake, and to incite them to diligence in seeking it.

Finally: If you would govern with complete success, and have the influence of your government upon the character of your pupils of the most desirable kind, you must know how to control, and you must control, the public opinion of your school; you must be able to make it tell, and you must make it tell, in support of law, order, and virtue.

[From the Knickerbocker.]

"THE PEACE OF GOD."

Oh, what can compare to the peace of God,
When it cometh upon the heart,
Where once contending passions trod,
When it bids them all depart:
Oh! not the peace of the battle plain,
When the day's hot fight is o'er;
There war may madly rage again—
In that heart it can rage no more.

'Tis not like the peace to the ocean given,
When above the soft skies smile;
True, it may image the face of heaven,
And be gentle and calm awhile;
But shall not the clouds again be hung
Above it, in gorgeous gloom,
And shall not many a life be flung
Away on that stormy tomb?

'Tis not like the peace of the fruitful land,
When the valleys are thick with corn;
That peace all hearts may understand,
For of earthly things 'tis born;
But thou wouldst not call it peace, hadst knelt
Before God's holy shrine,
And that blessed calm in thy spirit felt
That none can e'er define.

Turn not to earth, for its brightest joys
Beside his light are dim;
But there is a pleasure nought destroys,
And it flows alone from Him.
Oh, be that peace within thy breast!
Then shalt thou surely know,
That save his pure and holy rest,
There is no true peace below. M. A. B.

[From the Maine Wesleyan Journal]

ON THE EVILS OF NEGLECTING CLASS MEETINGS.

Class meetings being an essential item in the economy of Methodism, but a few of the numerous evils involved in the neglect of them can be expected in the following lines. The first that I shall notice are such as relate more particularly to the church.

1. It deprives the church of an amount of influence which it has a right to expect. Every member of the church and class, is bound by his relation and promise, to do what he can for the promotion of the interests of the church; but he who neglects class meetings not only exerts no salutary influence there, but is disqualified for exerting any religious influence elsewhere.

2. Its influence on the church is *pernicious*. Like the lifeless branch, the neglecter of class meetings not only imposes the burden of his own weight, but while he destroys the life of the body, he communicates corruption to the whole.

3. It is a waste of time. Weeks and sometimes months of the time, leaders, preachers, committees, and conferences are consumed by it.

4. It is *subversive* of the church. Class meetings being the only door to the church, abolish these and there is no more admission; consequently, with the present generation the church must expire. Moreover, without these, there can be no properly constituted exhorters or preachers; therefore, dependent on the continuance of class meetings, is the existence of Methodism in its present excellent form.

5. It deprives the church and the world of an institution which has secured the conversion and sanctification of more souls than any other prudential means of grace. Thousands, desirous of fleeing "the wrath to come," have, by entering these nurseries of religion, secured a preparation for heaven.

It is also an evil to the neglecter.

1. It deprives him of an important privilege. If in working out his salvation he needs every facility presented in the economy of grace, and if in a due improvement of the whole he is scarcely saved, a neglect of this important means must involve an incalculable loss.

2. It disqualifies him for the improvement of other privileges. If possessed of any religious sensibility, the reflection that he is living in the neglect of this duty, will unfit him for the proper improvement of every other; if destitute of this sensibility, he is certainly unprepared for any religious improvement whatever.

3. It supposes him destitute of love to God. Did he love God, he would delight in being where his manifested presence is, and no where is this more than at class meetings; but in neglecting to meet there, he demonstrates that he has no pleasure therein.

4. It supposes him destitute of love to the people of God. Did he love them, it would constrain him to meet with them, especially when met exclusively for a religious purpose; but inasmuch as he does it not, the inference is, he loves them not.

5. It supposes him regardless of the interests of the church. He is pursuing a course, which if pursued by every other, would destroy the church at once; this he could not do, if he had any proper regard for its interest.

6. It involves him in the guilt of perjury. When he united with the church, he solemnly vowed, in the name and presence of God, to keep his covenant with the church inviolate; but having broken his vows, the guilt of perjury is upon him.

7. It involves him in the guilt of robbery. By withholding the influence he is bound to give, and by lessening the influence of the church to which he belongs, he forcibly deprives it of its due, and thereby involves himself in the guilt of robbery.

8. It involves him in the guilt of murdering souls, his own and those of his fellow men. He is a murderer that withholds that which he knows saves life, or communicates that which he knows destroys it; this the neglecter of class meetings does, and does it too, deliberately, voluntarily, and in full view of the certain result. P.

Hampden, May 18, 1838.

PRICE FOR BREAKING THE SABBATH.

A few years ago, one of the Bishops of the M. E. Church, who had been absent from his family, on a tour of duty through the United States for nine or ten months, was very anxious to get on his journey home in the most expeditious manner. He inquired of a friend on what days the steam boat would leave P. for B. He was informed that it departed on Wednesdays and Sundays: and said the informer, "Sir, you can go on the Sabbath for two dollars less than you will be charged on Wednesday. They will allow you *two* dollars for violating the Sabbath day." Said the Bishop, "That is not my price for profaning the Sabbath." This occurred on Friday evening. The Bishop continued in P. until Wednesday, notwithstanding he had not seen his family for months. At that time many were taking two dollars as their "*price*" for violating God's holy law, choosing the Sabbath for starting in the steam boat, simply because they could go for less money, and would plead as a justification of their conduct, that they *saved* two dollars by it. This was their "*price*" for a violation of the Sabbath. If men can, from any pecuniary considerations, violate one of the laws of the Lord, could they not for a sufficient *price* be induced to transgress any of his laws, especially if their passions or feelings should strongly incline them to do so?

We should be glad to see all who name the name of Christ, careful to observe the duty of keeping the Sabbath day holy. We should be greatly pleased to find, that all who regard the day, would regard it as unto the Lord. But we fear many consider it only as a day of recreation and amusement, and refrain from their usual occupations merely from custom, without reverencing the Sabbath, as properly set apart for man to serve his Maker in. We would not say that any true and conscientious Christians do this, except some whose education may have led them to believe that the moral obligations of Christianity do not require of us to make any distinction of days. We hope our Methodist brethren every where will remember, that one of the rules of church membership and communion is, that they should continue to evidence their desire of salvation, first, by doing no harm. By avoiding evil of *every kind*, especially *that which is most generally practised:* such as the taking the name of God in vain. *The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.*" Should any person break this rule who belongs to the M. E. Church, he subjects himself to reproof, and if he does not reform, he is to be dealt with as a transgressor.—*Christian Sentinel.*

MISSION AMONG THE CHIPPEWAS.

The Rev. Mr. Evans, a Methodist minister, who for four years has been living as a missionary among a portion of the Chippewa tribe, who occupy a small reserve on the British side, opposite Port Huron, gave me a most interesting account of the results of his labors. It appears, that when he commenced his labors there, these Indians were degraded, miserable beings, or to use his own words, "drunken heathen," and that now, out of the whole number who are located around him, only two families remain unconverted, the number of converts being two hundred and sixty-six. There is another remnant living upon an island that are still pagans. By his account, these converted Indians lead exemplary lives, and constitute an interesting Christian community, ready to every good work.

This wonderful change in these so recently degraded beings, was wrought by the simple preaching of the cross, nothing having been attempted in the way of schools until they were converted.

Mr. Evans remarked that these converted Indians are educating all their children, and are anxious to avail themselves of all the improvements becoming a Christian people. When he is absent, they conduct their own religious meetings themselves, both on the Sabbath, and at intervals during the week, and the attendance on them is general, and the exercises interesting.—So much confidence has he in their stability of Christian character, that he is going to leave them soon to proceed to the head of Lake Superior, with a view to establish a new mission among some of the tribes in that region.—*Michigan Obs.*

FRIENDSHIP.—Our first friends are all our seniors: we never meet again with such kind hearts and fond embraces as those amidst which our childhood nestled. Our parents, protectors, and patrons, all who feel for us interestedly, are those who knew us in the innocency of our childhood: contemporaries and school-fellows may be faithful friends, but their friendship lacks the tenderness of that of the friends of the older race. Our juniors regard us as beings of a different sphere. They cannot feel towards us any of the interests so essential to the enjoyments of life; it is when our parents and their contemporaries die, and can no more be traced on the scene, that we receive the first visitation of age. The race that looked upon us with indulgence is then no more, and the world is poorer in the means of help and kindness. There are then none who will interfere merely from affection to avert misfortune.—*Lawrie Todd.*

NEWS FROM OREGON.

Mr. McLaughlin, acting governor of the trading company at Fort Vancouver, Oregon territory, has just arrived in this city on his way to England. He informs us that all the members of the missionary family are well. Governor McL. speaks in the highest terms of the course of Br. J. Lee, in conducting the affairs of the mission; and represents him as having obtained an extensive and highly creditable influence in the territory, which promises much for the permanency and future success of the establishment. Br. Daniel Lee, accompanied by Br. Perkins, had gone up the Columbia some eighty or ninety miles at the time Gov. McL. left, to establish a branch of the mission at that point, thus working their way toward the tribes in the interior, who are represented as anxious to receive the benefits of the Gospel. No doubt they will have the prayers of the Church that success may attend their efforts; and we hope it will be borne in mind that pecuniary means, too, are necessary to sustain them in their work.—*Christ. Adv. and Jour.*

SALT FOR CATTLE.

Great attention has been paid for some years past by our farmers to the rearing and improving the breed of cattle—and it may be considered an axiom, or self-evident truth in agriculture, that by increasing the number of cattle, land may be improved; and by improving land, cattle may be multiplied. The farmer who has a large stock of working cattle, reaps a double advantage—one by having his work done in season; the other by enriching a greater proportion of land, by means of the additional manure.

We have reason to believe, that the immense benefit which cattle may derive from a free use of *salt*, is not sufficiently known to our farmers—and that if it was once introduced into general use, it would add much to the value of stock on a farm. Salt mixed with food of cattle, greatly increases the nourishment of that food, and no ill consequences will follow, even if it should be given to cattle without measure. The experiment may be easily tried. Let a farmer give one half of his cattle salt for a month, and the other half none, and he will be convinced of the beneficial effects of furnishing cattle, especially when hay is scarce, with a bountiful supply of salt.

It is well known that sheep eat it with great avidity, and in some parts of Europe where the land is rocky and sterile, where scarcely any vegetation is to be seen, by the free use of salt, numerous flocks of sheep are bred and reared, which are more healthy and hardy, and produce wool of a finer texture, than those flocks which are bred in a more fertile country, where the feed is more abundant and luxuriant.—*Merc. Jour.*

Bone Manure.—In consequence of the extensive introduction of this new species of manure into our highly approved system of agriculture, thousands of acres that would have been doomed to nearly total barrenness have been brought under the most promising cultivation. As yet, the supply has not kept pace with the demand. It will somewhat surprise our readers, that, in the county of Forfare alone, 153,000 bushels of bones were used last year—a quantity which, at three shilling per bushels, would cost, as nearly as may be £23,000! This great supply came from Russia. But, for reasons not precisely known, the Russian government have issued a ukase, whereby bones to be exported, must after the first of January next, pay a duty so high, that it is almost certain the supply from that country will be almost wholly cut off.—*Edinburg Obs.*

Domestic life.—Pleasure is to woman what the sun is to the flower; if moderately enjoyed, it beautifies, it refreshes, and it improves; if immoderately, it withers, deteriorates, and destroys. But the duties of domestic life, exercised as they must be, in retirement, and calling forth all the sensibilities of the female, are, perhaps, as necessary to the full development of her charms, as the shade and the shower are to the rose, confirming its beauty and increasing its fragrance.

Doctor Graham says a good thing occasionally—for example—

"The cultivators of the soil ought always to be regarded as the true nobility of the country, and they ought, therefore, to be among the most intelligent—the most liberally educated—the most extensively scientific members of society. Geology, mineralogy, chemistry, meteorology, botany, zoology, physiology, and other natural sciences, are of more immediate interest to the tillers of the ground than perhaps any other class; and when things are rightly understood and rightly ordered such qualifications will be the ordinary attributes of our agriculturists, and the tilling of the ground will be regarded as it should be, the noblest and most honorable employment of man."

Catlin's Indian Gallery.—On Wednesday evening, Mr. Catlin commenced his exhibition and explanations of the principal articles composing his unique, and most curious and valuable collection of Indian curiosities. We understand it his intention, provided he can obtain a suitable hall,—and we know of no other in the city which will answer the purpose except Faneuil Hall, which doubtless would be granted upon a proper application,—to set up his Indian lodges, and arrange his whole collection for simultaneous exhibition. But to enjoy or even to understand such an exhibition, it is absolutely essential first to attend upon the *explanations*, now given by Mr. Catlin at Amory Hall, which are of the most curious and interesting character.—We are quite sure, that an opportunity very seldom occurs of passing one's evenings so agreeably. The whole collection is rapidly gone through in two successive evenings; but the exhibitions on each evening are quite distinct; and by attending any two evenings in succession, one will see and understand the whole.

Mr. Catlin's collection embraces the materials for a full and complete history and description of all the physical and moral qualities, the arts, usages, manners, customs, and modes of life of the *prairie tribes*, who inhabit that vast extent of country stretching from the western boundary of Missouri to the Rocky Mountains. A collection similar to this, relating to the *forest tribes*, which originally extended from the Atlantic to the Mississippi, but most of which are now extinct, would be cheaply purchased at almost any price.—But no such collection exists, nor can it now ever be made.

Mr. Catlin's collection derives an additional value from the fact, that many if not most of the tribes to which it relates, from causes now in a rapid operation, are threatened with speedy extinction. Indeed several of the most interesting of the tribes embraced in this collection, particularly the *Mandans*, on many accounts a most remarkable people, have been within a year or two, totally swept away by the small pox.

It has been proposed that the federal government should purchase this collection, and make it the foundation of a general Indian Gallery at Washington. We earnestly hope that this project may be carried into effect. If the collection should perish by the dangers of the sea in its passage to or from Europe, or if it should be purchased, as very likely it would be, by some foreign prince, it would be hardly possible to replace it; and the people of the United States might long lament in vain, the disgrace of having permitted it to slip through their fingers.

At all events, no one who feels any curiosity in relation to the Indian tribes,—and what intelligent person is destitute of such curiosity?—will suffer the present occasion to pass by unimproved. Mr. Catlin's exhibition and explanations furnish a vast variety of remarkable facts, which might be sought for in vain, any where else, except indeed by undertaking the same protracted and enthusiastic labors which have enabled Mr. Catlin to convey to his hearers in two short evenings, the most curious and valuable part of that information, which it cost him seven years of continuous travel and study to obtain.—*Atlas.*

A well regulated mind does not regard the abusive language of a blackguard in the light of an insult, but deems it beneath his revenge. All the abominations to which the latter may give utterance, will not raise him one jot above his proper level, or depress the former in the slightest degree below his sphere.

ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 22, 1838.

"A QUESTION IN THEOLOGY."

In the Herald of June 27th, we wrote a short sentence, in which we stated that *grace* is the gift of God, and not *faith*. The editor of the *Christian Advocate and Journal*, in a friendly spirit, commented upon the declaration in his paper soon after. We should have given attention to it before this, but have been prevented by a long indisposition.

In commenting upon our remark, the editor quotes sentences from Wesley, Watson, Clarke, Fletcher and others, in which they say, either directly or indirectly, that faith is the gift of God, and then states, that he does not know how we shall be able to grapple with these. We do not think it necessary to grapple with them, for we do not discover any instance in which it is not plainly evident, that by the word "faith," they meant "grace," or "salvation," or "ability." Beside, every one of these writers quoted, contends in his writings, in the most unequivocal manner, that *grace* is the gift of God, and that *faith* is the act of the creature.

As to Webster's definition of the word "faith," we never saw it, till our brother copied it in his reply to us. It is somewhat singular that he should suppose we should look to a lexicographer for the scriptural meaning of the term, instead of a theologian. But we do not care to look to either, as there is an easier and better way of settling it. It is this.

We presume our brother is willing to admit, that faith, in its scriptural and general acceptation, is "the act of believing." In short he admits this in his remarks, where he says, "In general, it means that exercise of the mind, by which we give credence to the truth." This settles the point; for the moment it is admitted that faith is an "exercise of the mind," the idea that it is the gift of God must be relinquished as perfectly absurb. The power to believe is the gift of God, but the act of believing, which is faith, is something performed by the creature himself. We have frequently heard our preachers illustrate this point in a very excellent way, by representing the provision made in the gospel for the salvation of sinners, by a feast. The hungry and perishing soul is invited to partake. The act of partaking saves him from starvation. So with the sinner, the acts of repenting and of believing on the Lord Jesus Christ, save his soul. If the act of believing is the gift of God, then it is really God who believes; and this would no more save the soul of the sinner, than it would satisfy the hunger of guests for a certain rich man who made a great supper, to partake of that supper, instead of them.

As to the passage quoted by our brother, "Lord increase our faith," and likewise similar passages,—as faith, according to his reasoning, is both an "exercise of the mind," and the gift of God, it would be much more consistent to have it read thus: "Lord increase in thyself, the act of believing!" Repentance, in one place in the Bible, is plainly called the gift of God, and it is in the same sense that faith is; that is, God mercifully vouchsafes unto us, the power, the ability, to repent and believe. But if these two are the gifts of God in the sense that "grace" is, then man has nothing at all to do. To advocate such sentiments, is to plunge at once into the grossest absurdities of both Calvinism and Universalism.

Our respected brother very properly in his closing sentence, recommends to all our people every where, to study the Wesleyan theology in preference to all others; and yet in the point in question, he has taken strictly Calvinistic ground. How will he reconcile this inconsistency?

The Black River Conference commenced its annual session at Fulton, N. Y., on the 3d inst. Bishops Hedding and Morris present. This is its third session since it was set off from the Oneida Conference. Rev. George Peck, who writes in the *Auburn Banner*, states that the aspect of the Conference, with the exception of three or four veterans, is that of youth; yet despatch, order, and correctness characterize their operations. Some excellent resolutions were passed in favor of the American Bible Society.

The Missionary Society of this Conference held its anniversary Aug. 6, Bishop Morris in the chair. The meeting was eloquently addressed by Rev. George Peck and Rev. Squire Chase, late Missionary to Africa. The collection amounted to *fifty-five* dollars. Nearly a thousand dollars more have been raised the past year, within the bounds of the Conference, than the year before. We copy the following account of this interesting meeting from the *Auburn Banner*.

An aged veteran, a layman, sat by the altar. He arose and said he would be one of five to pay a hundred dollars. The sum was rather large, but eight men raised it immediately.

Bishop Morris then offered to be one of twenty to raise another hundred dollars. This was soon pledged.

Br. Chase then said he would be one of twenty to give $100 to support Br. Dempster a year in South America. The names were handed in nearly as fast as they could be written.

Br. Lee said he had a namesake beyond the Rocky Mountains: he would be one of twenty to raise $100 to support him a year. It was done. Fourteen brethren then offered twenty dollars to make bishop Morris and his lady, life members of the B. R. Conf. M. S.

Nine brethren subscribed ten dollars to make Father Kilburn a life member. He had given to the society that evening, *fifty dollars in cash*. Ten dollars were then pledged to make Rev. George Peck a life member, and the same amount to confer the same honor upon Rev. Joseph Castle.

Thus, in cash and pledges, more than $500 were raised as the result of this very interesting meeting. Besides this two hundred dollars were pledged by brethren in behalf of the charges for the coming year.

The Oneida Conference commenced its annual session at Ithica, N. Y., on Wednesday last. Bishop Hedding presided. We have heard no particulars.

[Correspondence of the Herald.]

SCRAPS FROM MY JOURNAL.

Wesleyan Mission—Protestant Worship—Lecture at the College of France—French Politeness.

Friday—Last evening I supped with a considerable company of English persons, at the house of the Rev. Mr. Newstead, the Wesleyan Missionary. Among the company was Rev. Mr. Sheldon, the American Baptist Missionary. Mr. Newstead is perhaps the most popular English preacher in the city. His place of preaching is on the *rue d' Anjou* near the *rue de St. Honore* in the neighborhood of the *Champs Elysees*. It consists of three rooms, connected by doors so situated that the pulpit can be seen in but *one* room, and only partly in the others, while the altar is at the side of one of the latter; otherwise it is pleasant and convenient. His congregation is quite numerous for Paris, made up almost entirely of English and Americans. Many of these are individuals of wealth, some, of title. Mr. Newstead possesses good talents and still better graces. He is much esteemed, perhaps flattered by his hearers. In a place like Paris, where the competing talent is at present of but little force, a man of no extraordinary powers may acquire a more than ordinary influence.

Beside the Wesleyan Chapel, there are a number of places devoted to English worship. The English Ambassador has a Bishop as chaplain with a chapel and public worship. Col. Thorn, an American, has likewise a chaplain, (Protestant Episcopal) and public worship. The chapel of the *rue Taitbout*, is the chief edifice for English service. It is an old theatre converted into a church, formerly a lecture room of the St. Simonians. It is occupied in the morning by Swiss preachers, in the afternoon for English service. Rev. Mark Wilkes, of London, has charge of the afternoon worship. Mr. Wilkes has spent a number of years in Paris, preaching and acting as an agent for the distribution of British liberality among the evangelical societies of the country. He has, no doubt, done much for the cause of God in these respects. He is looked upon with rather a jealous eye by other foreign laborers here, on account of the imputed sectarianism of his movements, and want of cordial interest for them. His congregations are small, and but little result has been realized from his labors. Perhaps a man of more vigorous energies might succeed better.

There are I believe a few other places of English worship, but they are comparatively unimportant. The Wesleyans have a neat apartment fitted up in the *rue Buloi* for French worship. A devoted French missionary preaches in it.

Mr. Sheldon has not yet commenced public labors, but is fast acquiring the language. He assembles the people of his neighborhood in his apartments on the Sabbath, and converses with them on religion. A few have been baptized. The Baptist missions in the north have been I believe more prosperous. Mr. Sheldon is a gentleman of excellent talents, and if he could use the language, there would be no doubt of his success, or if he had an English chapel, he would succeed as well, if not better than any other preacher in the city. He has given himself thoroughly to preparation for the field before him. A slight acquaintance while in our native land, prepared me the better to enjoy his friendly attentions here. None but those who have experienced them, know the sentiments with which two countrymen of previous friendship, meet unexpectedly in a foreign land, especially when they meet with congenial religious feelings. A passing allusion to his courtesies to me, is but a feeble tribute to excellencies which shall not soon fade from my memory. Of all whom I have met in my trans-atlantic wandering, not excepting some of my own sect, the image of this young gentleman is dearest to me.

To day dined with my countryman, Sheldon. After dinner we went to the college of France, and heard a lecture from Leminier. His present course is on what he calls "comparative legislation." The history and moral code of Islamism was the subject of this lecture. The audience was crowded, indeed jammed. The lectures were free as are all the courses of the *Sorbonne College of France, Jardin des Plants, Henry Fourth*, &c. A number of ladies were present, who seemed to enter with enthusiasm into the subject of the lecture. Old men, apparently over seventy, were scribbling their notes as fast as the orator spoke. Students from all sections of the world composed this audience. Among the foreigners were a number of Turks, who were crowded quite upon the speaker's platform. The frequent changes of their countenances, showed their views of the thrusts which the speaker made unsparingly at their prophet. Leminier sat while speaking; as have all the other lecturers whom I have heard at the college of France or at the Jardin des Plants. But though in this position, he gesticulated with great readiness and force. He could not have entered with more fire into his subject, had he been standing on the rostrum of the Tribune. His face was flushed, his eyes sparkling, and every feature and every muscle seemed engaged to give effect to his observations. His discourse was extemporaneous. The audience seemed electrified nearly two hours, and frequent bursts of applause shook them like waves of the sea. Leminier is called the most eloquent speaker in Paris, that is, in all France. I could not but admire the earnestness with which discussions, not of the subjects of popular agitation, but of grave and profound research, were received by the people of Paris.

Science and art have more of *eclat* connected with their achievements here, than any where else on the earth. They are the passports to political power, and to the highest titles of state, except those of royalty. Hence the fifty thousand young men who crowd these lecture-rooms, carry with them to their assemblies, and to the midnight labors of their studies, the splendid associations of public honor and office. Hence then they have shown themselves always ready for any political movements which have occurred among the people.

A singular example of the politeness of the French is furnished in the regard shown in these lecture rooms, and also in all similar places, for each other's convenience. If an individual leaves his seat and places a hat, book, or even a piece of money upon it, no one will dare usurp it; or if a seat is reserved by a hearer for a friend, the same spirit of accommodation is manifested. I have seen a number of vacant seats thus reserved, when the aisles and window cases have been crowded. This good taste prevails in respect to all public places and things. The public gardens, palaces, museums, are all open to the people, and no mischief is feared, not even the carving of a name on a post or fence. I have been in the *Champs Elysees* at night, when eighty thousand people have been crowded into its walks. While here and there spread out on the ground, marked only by a couple of lamps, were books, pictures and toys, but the immense multitude, though treading on each others heels, were so scrupulously polite, as not to step upon these trifles. They are in this respect at least, an example for us and their English neighbors. S.

NEWTON THEOLOGICAL INSTITUTION.

Newton, Aug. 23, 1838.

Dear Brother—Having attended yesterday, the exercises for the Anniversary of the Theological Institution of this place, a little relation of them I thought might serve to interest your readers.

This institution is situated on quite an eminence in the centre of this town, and has a very commanding prospect of the surrounding country. The beauty of the scenery cannot be excelled, and the healthiness of the location is well established. A winding road turning off from the main-one, finely gravelled and shaded by rows of trees on either side, and entered by a gate, leads up the hill, to the halls of theological lore. Having arrived at the summit, you survey with delight the beautiful landscapes which crowd the scene around you. On the one hand, you have a view of Boston and its populous vicinity. And then, stretching along the valley, through which flows Charles River, you discover Old Cambridge, Watertown and Waltham, with all the elegant country seats, spread over the intervening surface. In another direction, Dedham and Needham are distinctly seen. The situation is well chosen for the purposes for which it is employed, and the buildings viewed from the distance, have a venerable and inviting aspect.

About midway of the hill, on the west side, are the houses of two professors, which finely embellish the establishment. At the base of the hill, on the same side, are the houses of the remaining professors, together with the church, where we convened to celebrate the Anniversary of this thriving institution. This building has recently been erected and is a fine specimen of such kind of architecture. A large collection of water, called "Baptist Bond" lies directly in the rear, which enhances very much the beauty of the situation.

At a very early hour, and long before the appointed time, the church was filled, with the exception of the seats reserved for the procession of Faculty, Students, and guests. At length they arrived, and the exercises commenced with singing and prayer. Then followed the delivery of essays on various important subjects, intermingled with music. One of the essays announced, which I had hoped to hear, was necessarily omitted. It was on "ministerial intercourse." Surely an important point. On the whole, the essays were quite good and the audience from the interest manifested, were I doubt not, pleased and profited.

As to the musical performances, they were fine. The choir sung with a great deal of taste and spirit. They reflected honor on their leader, Mr. A. R. Trowbridge, a celebrated chorister of this place.

The address of Prof. Ripley, on the presentation of certificates, was characterised by a deal of fervor and sound sense. If it be remembered by the graduating class, (ten in number,) it will be exceedingly useful to them. Let them practise it and success must follow them. At a little past 12 o'clock, the services closed, and many guests were invited to the Anniversary dinner at the institution, among whom I was one, but on account of other engagements, declined. I presume however, the preparations were worthy the occasion. At 3 P. M. we again assembled in the church, to hear an address from Rev. Mr. Maginnis before the Alumni of the Institution. His discourse was excellent and able throughout. His topic was Mental Philosophy. He first noticed the objects of this science and then showed the importance of its study by the ministry. And this he did by illustrating three propositions. 1. Mental Philosophy greatly assists the minister in the interpretation of Scripture. 2. It enables him to be more successful in teaching. 3. It is important to the formation and dignity of ministerial character. These several points were well discussed and fully proved. He adverted in his closing remarks, to the Philosophy of Cousin, which is getting in vogue among us, and showed in some points conclusively, the absurdity of it. He left the impression that he disagreed entirely with that philosopher.

The day was very fine, and the whole contributed to its passing away very pleasantly, so that I returned home pleased, gratified, and I trust thankful.

Yours, truly, C. S. Macreading.

Andover, N. H.—[Extract of a letter from Rev. A. Fulsom, dated Andover, N. H., Aug. 21, 1838.] "There have been a few conversions since the commencement of the conference year. We have good attention on the Sabbath, and our social meetings are becoming more and more interesting. The good spirit is evidently stirring with the people, and there is deep seriousness in some parts of the circuit. The Lord send salvation.

Yours affectionately, Abm. Folsom.

We copy the following sentences from the *Investigator*.

Universalism.—The editor of the Trumpet, in his paper of July 14, gives the impression that Universalists very rarely, if ever, renounce their sentiments. We do not know but there are instances where men have always been Universalists; but as a general thing, we suspect they have not become so, until after an examination of other doctrines.

There are many Universalists who understand very little about "other doctrines." They are taught by their spiritual shepherds, that others believe in an endless hell to which the finally impenitent will be sentenced, and this is the only idea they have about them; while the only notion they have respecting Universalism is, that it secures to all men, whatever their character may be, a heaven of eternal felicity, contrary as this latter assertion is to the plain declarations of the Bible. Still, there are some who have examined other doctrines, and have fallen from their steadfastness—have apostatized from the truth. In all ages of the church there have been such.

But while we admit the extended liberality of Universalists in comparison with other sects, do they not manifest an exclusive spirit in supposing (as many of them do) that Universalism is the stopping point of liberality, and that all beyond that is error, delusion and folly? Are they not prone to distrust the honesty of a man who should go a step further, and advocate Free Enquiry?

"A step further!" Only a step further. If there ever was a truth uttered by any man, this is a truth, that infidelity is only a step beyond Universalism. And surely the editor of the *Investigator* ought to know, for he has been not only a Universalist, but a Universalist minister.

Now Universalism, as we regard it, may justly be considered as the stepping-stone to our doctrine, which many are at this moment standing upon, and, almost unconscious to themselves, are preparing to take the *fatal* step! We know that this opinion is not very palatable to some Universalists; but nevertheless we believe it correct from the general operations and workings of the mind.

It must be so considered by every candid man. Universalism is a stepping-stone from evangelical truth to infidelity. It is universally so considered by infidels themselves. We once asked one of the most eminent infidels in this city, if he ever knew a man to become an infidel, who was not previously a Universalist. After a little reflection, he said he never knew but one instance of the kind. In short, the infidels consider the Universalists as their brethren, and sometimes lecture in their meeting-houses.

From the advanced state of liberality to which the Universalists have arrived, many of them must, necessarily, sooner or later, become Free Enquirers.

What is meant here, by "the advanced state of liberality?" Why of course, the rapid approximation which Universalists are making towards infidelity. If Universalists really love the Bible, and mean to adhere to it, we should think such declarations as are here made by infidels, would induce them to commence the work of self-examination, to see whether these things are really so or not. Our opinion is, and for a long time has been, that the tendency of Universalism upon society, is far more injurious to the cause of true religion, and hostile to the unadulterated truths of the Bible, than infidelity itself.

Mother of Erskine the Poet.—There is a remarkable circumstance connected with the history of Ralph Erskine, a fact well authenticated in the part of Scotland where his family lived. His mother "died and was buried" some years before he was born. She wore on her finger at the time of her death a rich gold ring, which from some domestic cause or other, was valued by the family. After the body was laid in the coffin, an attempt was made to remove the ring, but the hand and finger were so much swollen that it was impossible. It was proposed to cut off the finger, but the husband's sympathetic feelings revolted at the idea. She was therefore buried with the ring on her finger. The sexton who was aware of the fact, formed a resolution to possess himself of the ring. Accordingly on the same night he opened the coffin. Having no scruples about cutting off the finger of a dead woman, he provided himself with a sharp knife for the purpose. He lifted the stiff arm, and made an incision by the point of the finger. The blood flowed, and the woman arose and sat up in the coffin. The grave-digger fled with affright, while the lady made her way from the narrow tenement and walked back to the door of her dwelling, where she stood without and knocked for admittance. Her husband, who was a minister, sat conversing with a friend. When the knock was repeated, he observed, "Were it not that my wife is in her grave, I should say that was her knock!" He arose hastily and opened the door. There stood his dear companion wrapped in her grave-clothes, and her uplifted hand dropping blood. "My Margaret!" he exclaimed. "The same," said she—"your dear wife, in her own proper person. Do not be alarmed."

Many, very many, we firmly believe, have been buried alive, but few like her return to tell the tale. The lady in question however lived seven or eight years after this occurrence, and she became the mother of several children, among whom was Erskine, the poet above spoken of.

The above story has been repeated thousands of times as a sober truth. Our mother related it to her children, thirty years ago. So says a friend at our elbow. It is now going the rounds of the newspapers, as it does once every few years. But let us see if it will bear examination.

The statement is that she was "*buried*," and that the sexton opened the coffin the same "*night*." Probably eight or ten hours must have elapsed, from the time the coffin was closed, before he could have dug down to it and got it open. It is utterly impossible that any person could live one quarter part of this time without air, and beside, the whole story is stamped with the greatest improbability. It is unworthy the slightest credence, and rather deserves a place with such stories as "Jack the Giant-Killer," than in a religious paper, except for the purpose of exposing its absurdity.

[Correspondence of the Herald.]

Brother Brown—As it may be interesting to my personal friends to be informed of some of the most interesting incidents occurring in my journeyings in the "far west," I improve the first leisure moment to give them.

Immediately after the close of the protracted session of our conference, I left Boston in company with Mr. Wm. Burr. We took the Stonington route to avoid the "Point," which I now think far preferable to the other.—We had a very pleasant passage to New York, where we arrived in season to take the boat to Albany without any delay. We had a delightful passage up the noble, romantic Hudson, to Albany, where we arrived in about 26 hours after leaving Boston. After suffering the usual annoyance from porters and runners for the public houses, we found ourselves pleasantly situated at the Temperance House, kept by Mr. Safford, a Christian gentleman, who keeps a first rate house. I believe is well patronized. We spent the Sabbath in that city of *Domes*. I visited one of the Sabbath Schools, and found it tolerably good, though in a very inconvenient place, an evil that no little pains should be taken to remedy.

On Monday morning we took the cars for Utica, where we arrived about 2 P. M., a distance of 96 miles over a pleasant road, though inferior to those of New England. The packet canal boats for Rochester being in waiting, we went on board and within an hour were on our way at the rate of about six miles an hour. A pleasant ride through a rich country, brought us to Rochester at about 6 o'clock on Wednesday morning. This is a very pleasant city, containing about 20,000 inhabitants. It has a neat business-like appearance, and though it has a rapid growth thus far bids fair to increase. Every body knows that the most extensive flouring establishments in our country are in operation here. The mills are mostly substantial stone buildings, several stories high, on the waters of the Genesee River, which runs through the city, and we took a view of the celebrated Genesee Falls, of "Sam Patch" memory, where fools gazed with wonder on a greater fool. The public buildings are very respectable. The Methodists have two churches, one a respectable brick building, the other a large stone edifice not yet completed, occupying the site of the large house which was burnt a few years since. This building is in good taste and eligibly situated, and will be finished next autumn, and will do credit to all concerned. At 2 o'clock on the day of our arrival we took the cars for some 30 miles towards Buffalo where we took the stage, and after the risk of breaking our necks, arrived at about two o'clock the next morning in that city. The Railroad on this route is *bad*, and the stage road *worse*. Buffalo is a substantially built city, numbering about 18,000 inhabitants. It is built mostly of brick, a matter of very good policy as well as convenience, being thereby in less danger of conflagrations.

Very many of the principal buildings, the stranger is reminded, were erected by Rathbun, here and there, he is pointed to a site where he had intended to put up some splendid building, and in one place I was shown where he had caused an elegant new brick building to be demolished to give place to an Exchange surpassing in elegance any thing of the kind in the United States.

My observations were necessarily limited, as my stay was short, but my impressions were very favorable—it bids fair to become a place of great importance, as it is already a place of great trade.

A large number of Steamboats run between this city and Detroit—and the Lake is literally covered with vessels trading at the different ports on its shores. Three boats being advertised to start that morning for Detroit, we took passage in the Wisconsin, a very fine new boat in which we had a very pleasant passage of about 38 hours. We were in sight of the Southern shore most of the way, and occasionally stopped at the different ports upon the shore. The scenery was not without interest, though the farms are most of them concealed from view by the forests, which are suffered to grow on the shores to break off the winds from the lake. There are a number of very pleasant towns and villages along the shore; at several of which we stopped to receive or leave passengers, or discharge freight, &c. At Cleaveland, Ohio, we stopped for about an hour, which gave us an opportunity to walk about the town which is most delightfully situated, mostly on a high bluff, some 40 or 50 feet above the lake. It is a place of considerable business. There is a town commenced directly opposite Cleaveland, designed to be its rival; this was forced up by the speculators in Buffalo, but it can never rival it in beauty, though several splendid buildings have been erected. At about six on Saturday morning we arrived at the capital of Michigan. The city does not present a very inviting appearance as you approach it from the lake, but it partially redeems itself as you take a nearer view of it. It has some beauties and nearly as many deformities. The city stands upon a pleasant elevation, or perhaps more properly a bluff, rising somewhat gently from the shore and then more gradually descending until it forms almost a perfect level. There are some very good houses, built mostly by Americans, while many of the old French inhabitants and their descendants partial to their national habits, and jealous of the increasing influence of the American portion of the community, prefer their small wooden dwellings to the improvement of the city by building larger and more substantial houses—the surrounding country is low and marshy for some 40 or 50 miles, when it gently rises and becomes very good for agricultural purposes. We spent the Sabbath here and visited two of the Sabbath Schools in the city. We have a very good church and congregation. The Sabbath school, though not large is interesting.

We leave this morning. You will hear from me again soon. Yours truly, R. Spaulding.

Detroit, Michigan, July 12, 1838.

The Coronation of Queen Victoria.—We have been much amused by reading a *condensed* account, which occupies four or five columns of a large paper, of the coronation of Queen Victoria. It took place in Westminster Abbey, June 28th. We observe that some of the religious papers devote three or four columns to an account of this coronation. We wonder at the taste of the editors, and of the readers who can be pleased with an exhibition of such sublime foolery.—*Zion's Herald.*

Brother Brown forgot that his own gravity had just been amused with reading this same "foolery."—*Emancipator.*

When a man is "fairly cornered," the best thing he can do is to give up the point with as good a grace as he can. To contend any longer, will only serve to give himself a small opinion of his own candor, and to disgust the by-standers.

There is a seeming contradiction in the above. An editor, as Br. Leavitt very well knows, frequently uses the word reading for scanning, or looking hastily over newspapers, and sometimes books. We did not thoroughly read the article in question, we would not waste so much time; but examined it sufficiently to ascertain its character. This is in the way of an editor's duty; he has to look into the good and the bad, and then make his selection. In examining that which proves to be unsuitable, he may sometimes be "*amused*" at the ludicrous, or ridiculous character of many articles which it would be al-

together improper for him to copy into his
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LECTURES TO SABBATH SCHOOL

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The word "wondered," or "astonished" would have much better expressed our meaning, as the drift of the paragraph clearly shows.

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Some men make their wives very miserable, by a thoughtless habit of finding fault with every thing which comes in their way. This habit is very apt to find indulgence at the table. Many a faithful wife has toiled during the hours of a forenoon, to prepare a well dressed dinner for her husband. Many a time, perhaps, she congratulated herself upon the success which she supposed had attended her efforts, as she looked over the bountiful dishes she had prepared; and she had waited almost with impatience for the return of her husband, that she might for once receive the smile of his approbation. He came. But it was his habit to find fault. It was a part of his business at table. The usual amount of it was indulged on this occasion. "The potatoes are half raw;" "the steak is overdone:—altogether overdone: it reminds one of water-gruel." "I ate a capital pudding at the hotel the other day; I wish I could have such an one at home."

These sentences, perhaps, were uttered thoughtlessly, and with no bad intention; but oh, ye husbands, do ye not know, that such sayings, thoughtless though they be—and they are too often entirely uncalled tor—know ye not that such sayings sting the heart? A woman toils with pleasure, if she finds her endeavors are appreciated; but her soul is discouraged, when her husband rewards her devotion to his enjoyments and convenience, only by frowns, sneers, and complaints. That man who heedlessly or intentionally finds fault on every occasion, only lays the foundation for his own sorrow; for he takes away an important motive, which actuates the wife to faithfulness and pains taking; and she must be more than a common woman, who, in the face of repeated fault-finding and censoriousness, can find a heart long to exert herself—only to receive again the same reward. P.

Our friend "P." is a sensible writer, whoever he may be, but there is a part of the story he has left untold. It is this. When a husband once gets into a habit of fault-finding at the table, the children soon catch it, and it is not long before scarcely a meal is partaken, without grumbling from either husband, or children. What could be more dicouraging to a wife? Now it appears to us, that this excessive fastidiousness about what we must eat and how it shall be cooked, is rather indicative of a small mind, and of narrow conceptions. Is there not danger bv the indulgence of such a habit, of contracting the mind to such an extent that it can neither originate or entertain high and noble purposes?

We happen to know a family in this city, where no remarks are ever made at the table by the father, in the way of fault-finding; and consequently the children never make any. If anything is out of the way, of sufficient consequence to be mentioned, nothing is said about it at the time, but the next time the same article is provided, the husband simply mentions in a kind and respectful way how he wishes it cooked, without alluding to anything which has passed.

To some, these remarks may seem to be out of place, and not exactly appropriate for the editor of a newspaper. But we cannot view it thus. There is a great deal of domestic unhappiness in society, and the most of it springs from causes of a very trifling nature. We think therefore, that if we can in any way lessen the unhappiness of others, or increase their positive enjoyment, we are in the way of our duty. It is with these feelings these hints are written.

LECTURES TO SABBATH SCHOOL TEACHERS.

Br. Brown—Will you have the goodness to copy the following notice from the Boston Recorder. The occasion referred to will be one in which all clases in the community, and especially Sabbath school teachers, should feel a deep interest, and we cannot too cordially invite a general attendance on the Lectures. The characters of the gentlemen engaged to lecture, are a sufficient guaranty that those who attend will be favored with no ordinary treat.

J. S.

Mr. Editor—A few weeks since, a meeting of Sabbath School Superintendents connected with the Evangelical denominations of Christians in this city, was held to consider the expediency of having a short course of practical Lectures to teachers and members of Bible Classes, on *mental cultivation.*

The plan was universally approved, and a committee of four Superintendents, (one from each denomination) was chosen to make the necessary arrangements.

It is proposed to have four lectures on Sabbath evenings in September, at the Odeon; one lecture to be given by each denomination, viz. Methodist, Baptists, Episcopalian and Congregational.

If the clergymen who are selected as lecturers, enter upon their duty with a spirit commensurate with its importance, we may anticipate great results. How cheering will be the sight of two or three thousand young persons engaged in this heavenly vocation, brought together for the express purpose of fitting themselves more perfectly to advance the Saviour's cause! If the character of an audience is likely to affect the speaker, surely he will feel, that for these, he must put forth his highest and holiest efforts.

To my own mind, Mr. Editor, one of the most pleasing features of the plan is, that we shall come together as one, as followers of the same blessed Saviour, forgetting those minor differences, the recollection of which so much mars our enjoyment, and retards our usefulness.

When we recollect the danger of possessing a cultivated intellect without devoted piety, have we not reason to ask the prayers of Christians in this city, both for speakers and hearers in relation to the contemplated lectures. Brethren and sisters, pray for us and for the children under our care. W.

Jerusalem and the Crucifixion.—A new picture of the above subject has been recently opened at the Diorama, corner of Tremont and Boylston streets. It has been described as one of the most sublime and interesting paintings ever exhibited in this country.—*Atlas.*

Lectures on Anatomy and Physiology.—The first lecture of the course on these subjects to be given by Mrs. M. S. Gove, will be on the first Wednesday of Sept., at 3 o'clock, at the Marlborough Chapel. The free introductory on the 22d, we understand, gave much satisfaction. The hall was crowded.

The last Zion's Herald contained notices for nine Camp-meetings. We hope good may come out of them, though we do not believe, in the end, that it will. But as the Methodists think otherwise, their intentions should not be censured, nor their meetings obstructed.—*Investigator.*

This is very candid. We wish the editor of the Trumpet would say as much as is contained in the last sentence. We think it would essentially benefit our Camp-Meetings, for they are rarely, if ever disturbed except by Universalists and Infidels, especially the former.

We say the same respecting Infidels. Christians have no more right to persecute them, than they have to persecute Christians. If Methodism is wrong, let it be met by argument—if infidelity is, let the same course be pursued.

Milk Dairies and Distilleries.—The New York papers are discussing these topics, with much animation. It seems that the milk men in the neighborhood of New York City are in the constant practice of feeding their cows upon the "still slops" as the article is termed. It is the wheat and rye which has passed through the whiskey distilleries. Great numbers of cows are kept confined in the city of New York and vicinity, who are fed on these "still slops." For want of exercise, air, and suitable food, they at length become diseased, and their milk, if not directly poisonous, is very unhealthy, producing much sickness among children.

The "still slop" milk is described as being of a pale, blueish color; to make it white, starch, flour and plaster of Paris, &c., are used, which thicken it also, and enable the seller to add a considerable quantity of water. It is said, that, should the inhabitants of New York cease to buy this milk, most of the whiskey distilleries would be obliged to cease their operations. It is not only sold by the cart milk-men, but, at all times of the year, there are boys who take their stand every morning on the corners of the streets, for its sale, for which they ask only four cents per quart.

We have no whiskey distilleries in Boston or the vicinity, but we have *strong beer breweries*, which our milkmen visit for the purchase of the refuse barley, which is, we presume, very similar to the "still slops" of New York. We caution our readers in the city, as they love the temperance cause, and as they value their own health, and that of their children, not to purchase milk of those persons who feed their cows on "brewery slops."

SOUTH NEWMARKET ACADEMY.

We have received a catalogue of the South Newmarket Seminary, which presents that young institution in so flourishing a condition that we take pleasure in contributing our influence in bringing it more fully before our people and the public, by presenting our readers with the following items of information, taken from the catalogue for the year ending Aug. 1, 1838.

Instructers.—**William T. Harlow, A. B.**, *Principal*; Mr. **John M. Merrill**, *Teacher of Penmanship*; Miss **Margaret Ewins**, *Preceptress; Teacher of Music*, to be supplied.—Rev. **Samuel Norris**, *Agent.*

No. of Students.—Gentlemen, 77; Ladies, 45; Total 122.

Female Department.—The Ladies occupy a separate room under the care of the Preceptress, from whom they receive instruction in the ornamental branches. They are also permitted to pursue any of the branches taught in the schools, under the direction of the Teachers of both departments.

General Exercises.—Weekly exercise hereafter, by all the Students in Reading, Penmanship and Orthography.

Declamation once in two weeks, in the male department. Composition once in two weeks by all the Students. Lectures before the whole school once a month. Exhibition at the end of the second term.

Apparatus and Cabinet.—The Institution is furnished with a very convenient Philosophical, Chemical and Astronomical apparatus, for the purpose of illustration and experiment. Also a choice selection of Minerals and Natural Curiosities.

Terms and Vacations.—The academic year is divided into two terms of twenty two weeks each. The first commences on the first Thursday of September. The second on the first Thursday of March, each preceded by a vacation of four weeks. Each term is divided into two quarters of eleven weeks each, without a vacation between them.

Music.—Special attention is paid to vocal music, and instruction on the Piano Forte will be given by an experienced Teacher on reasonable terms.

EXPENSES.

Tuition per quarter of eleven weeks,	
Common English Branches.	$4,00.
Mathematics, Botany and Natural Philosophy.	4,50.
Chemistry, Book Keeping and the Languages.	5,00.
Ornamental Branches.	7,00.

In no case, however, shall the charges for regular instruction exceed $7,00 per quarter, except for Music.

No charges are made for warming the recitation rooms.

Board may be obtained in private families including washing for $1,75 per week.

N. B. Some of the Students board themselves at a much cheaper rate.

The books may be obtained in the neighborhood at reasonable prices.

FOR OREGON.

Notice.—Those who may wish to send letters to the mission family in the Oregon Territory, are informed that a vessel is expected to sail from Boston to the Sandwich Islands the first of October next. Letters may be sent, post paid, either to the care of the subscriber, 200 Mulberry street, New York, or to Rev. D. S. King, Zion's Herald office, Boston. N. Bangs.

The Musical Review is a publication recently commenced in N. Y. City, by Frith & Hall. It is issued every Wednesday, at $3 00 per year. We have seen only the first number, which exhibits correct taste and sound talent.

The Salem Railroad is completed, and the Stockholders made an excursion over it on Monday last. The passenger cars commenced running yesterday.

The Sabbath School Messenger for August contains its usually interesting variety.

The article entitled "*The Stolen Cherries,*" will make a good impression upon children. It conveys in an incident well told, a useful moral.

"*The Dead Alive*" is a very affecting story.

The "*Origin of Human Quarrels*" is an exemplification of the manner in which men frequently get to be enemies to each other.

The article on "*Summer Fruits,*" by Dr. Alcott, is seasonable, and if properly heeded will prove useful.

The extracts are made with good taste—nothing trifling or frivolous. Perhaps a larger portion, of a juvenile character, would be better.

General Intelligence.

Sailing of the Exploring Expedition.—It is stated in the Norfolk Beacon that the Exploring Squadron got under weigh from Hampton Roads on Saturday afternoon, and actually *got to sea that evening*, as no ship was visible on Sunday morning in the Bay. There is therefore good reason to believe that the Expedition has sailed, and we shall anxiously look for news relating to its proceedings.—*Mer. Jour.*

Slavery of the Richmond Post Office.—The Boston Recorder and New England Evangelist have both been returned by the editor of the Watchman of the South, as prohibited to be removed from the Post Office, by the Committee of Vigilance, in Richmond, Va. The Friend of Man, also, we observe, has been returned from the office of the Religious Herald, under the same mysterious authority. Whether other editors are under the same control we do not know. The Committee of Vigilance, it seems, have the authority to decide what the people of Richmond shall read, and how the people of the United States shall use the Post Office Department. This assumption of power must be examined. The Watchman of the South is edited by Rev. Wm. Plumer, and is devoted to the interests of the Unconstitutional Assembly.—*N. Y. Evangelist.*

Ross's Landing, (Tenn.) Aug. 3.—Cherokee Emigration.—We learn by a gentleman from the Agency, that General Scott and John Ross have at length come to an understanding in regard to the removal of the remaining Cherokees. We have not heard the particulars, but suppose Ross assumes the entire responsibility, and guarantees to carry them off as fast as the Government was pledged to do.—*Nat. Int.*

Detroit, August 14.—Seizure.—The vigilant officers of the customs yesterday made a seizure extraordinary. Among the goods discharging from the Bunker Hill steamer, some were boxes of great weight, one of which having been partially broken, revealed something that looked very like a heavy piece ordnance. The officers broke open the box and discovered a cannon of beautiful workmanship, entirely new, from a manufactory at the east. Further search was made and two other similar pieces were found, and have been lodged in the public store. They are presumed to be "patriot" goods, and to be intended for the next campaign, if any body of men can be found mad enough to engage in such an affair again.

Code of Florida.—The Florida Herald of June 23, contains an advertisement of a runaway slave, signed "A. Watson." The following is Mr. Watson's peroration:—"As I have traced him out in several places in town (St. Augustine) I am certain he is harbored. This notice is given, that I am determined, that whenever he is taken, to punish him until he informs me who has given him *food* and protection—*and I shall apply the case of Judge Lynch to my own satisfaction on those concerned in his concealment.*

We are gratified to learn that the wasting fire in the West Jersey pines has been extinguished by the late rains and the efforts of the people. The damage is said to have been less than was anticipated.

The Mercantile Library Association celebrate their anniversary on Sept. 13th, at the Odeon. An oration will be delivered by Gov. Everett, and a poem by James T. Fields.

The exhibition and Fair of the Maine Mechanic Association will commence at Portland on the 25th of the ensuing month.

Mr. J. Wise went up Saturday afternoon at Philadelphia, in his Parachute Balloon, and, according to his account, after reaching 13,000 feet, finding himself in a thunder storm, the balloon exploded from its great expansion, and becoming inverted into a concave hemisphere he descended by means of the parachute apparatus in safety, near Easton.

The Portsmouth Journal says:—"The drought has been felt, though not very severely, in New Hampshire—in this vicinity the corn and potatoes had begun to suffer, but some very seasonable and abundant rains will go far to revive them. The rain of Thursday was the most abundant and genial one this season. Our prospects of a rich corn harvest were never more promising.

The Gold Coinage.—The golden Eagle is about to make its appearance in our land. Directions have been given to the Director of the Mint to have the stamping of it commenced with all convenient despatch.

The coinage of the eagle ceased in 1804, because the erroneous standard of our gold caused it to be exported almost as fast as it was struck.

Rising in the World.—The Auburn Daily News says, a lad from the country, who came to Messrs. Polhemus & Sons' Mill, in our place, having seen the process of raising grain from the lower stories to the upper, by means of weight, wheel, &c., while alone, took it into his head to try the raising power, to ascend himself. Accordingly, fastening the chain to one foot, touched the moving spring, which in an instant raised the chain thus fastened to his foot, and he was carried, with his head dangling, up through the different trap doors, lustily crying "murder," until finally he reached the end of his upward journey, fastening him in close contact with the drum in the highest story. A little girl, who happened to hear his cries, gave the alarm, when our hero was found suspended "wrong end up," considerably frightened, besides having his leg rather badly squeezed. His rueful countenance, on being released from his perilous situation may readily be imagined.

Bite of a Rattlesnake.—The Marshall (Va) Sentinel gives the annexed account of the death of a gentleman, from the bite of this venemous reptile: "On Friday, the 6th of July, about 12 o'clock, Mr. Jacob Heater, of Braxton county, Va., was bitten on the shin bone, midway between the knee and instep, by a rattlesnake, when within about one fifth of a mile from his house. The wound appeared so trifling at first, as scarcely to attract his attention, but in a moment or two he was apprised of his danger by the burning and smarting of the wound, and the very strange sensations felt through the whole system. He immediately started for his house, and was unabled to proceed farther than the porch, where he fell. Vomiting blood commenced violently, and a death-like sickness was felt at the heart. His whole system became agitated and convulsed. In this awful situation he continued with little intermission until death came to his relief at about ten o'clock at night.

The Far West.—From the St. Louis papers we learn that the steamboat Antelope had returned to that city from the mouth of the Yellow Stone River, after an abscence of more than three months. She brought back a valuable cargo of furs, consisting of about one thousand packs, valued at $60,000. By this arrival, authentic information has been receievd that the small pox had ceased its ravages among the Sioux, but was still raging amongst the Indians higher up the Yellow Stone. The Assinneboines are said to be extinct, and most of the Blackfeet have fallen victims. It was believed that more than 25,000 have died of the disease, and that it would not stop short of the Pacific Ocean.

It is stated that there are 400,000 feathers upon the wing of a silk worm moth, and that any one doubting the truth of the statement, can easily satisfy himself by counting them.

A rich vein of white marble has been discovered near Granville, Indiana.

An old 'un.—Yesterday an aged invalid was at the Providence Depot, in this city, too feeble to proceed on his journey from Maine to visit his descendants in Ohio, and was conveyed to the Almshouse. He states that his name is Thomas Brennan—a native of Ireland—for the last ninety years a traveller in America—and that he is now *one hundred and nine years old.*

We understand that Mr. George Combe is expected to arrive in this country on the next arrival of the Great Western, about the 20th of September. He will probably visit this city soon after his arrival, and we learn that he will deliver a course of lectures here, on some of the subjects treated in his well known works.

Rise and Fall of the Lakes.—The Buffalo Commercial Advertiser states, that since the year 1825, the Lake Ontario has risen, chiefly within the last three years, six feet and eight inches; and that on the 1st of July the water was two inches higher, making a rise of six feet and ten inches. Lake Erie in the same period has risen about four feet. A similar rise of the Lakes took place in the cold and wet seasons of 1815, 16 and 17, but from the evaporation during the hot summer of 1818, the water receded about two feet. In the succeeding years it continued to fall until 1821, after which year it remained nearly stationary until 1826. This fluctuation must cause some inconvenience in the location of wharves and stores.

Seditious Movements at Havana and Porto Rico.—[New Orleans, Aug. 11.]—Our Havana correspondent transmitted us a day or two since the intelligence of a military insurrection, the consequences of which might have compromised the tranquillity of the island of Cuba.

It seems that the intestine commotions which for so many years have been afflicting the mother country, have extended to its dependencies. The island of Cuba, while under the inflexible administration of Tacon, was maintained in strict adhesion and fidelity to the Queen. The intrigues of Don Carlos at length reached Havana, and his subsidized agents succeeded in corrupting the fidelity of several regiments quartered in the Moro Castle. As frequently happens, the plot was betrayed by one of the conspirators, and the new Governor Espelata, who follows in the footsteps of his predecessor, immediately took the most energetic measures for its suppression. The doors of the barracks were closed, and the residence of the troops was at once converted into their prison. We learn that eighty of the most insubordinate were executed on the spot, and an equal number await the decision of the Governor. As a sharp firing was heard from the castle it is presumed that the Executive did not accomplish his duty without determined resistance. It was doubtless the struggle of desperate men, who were aware that if subdued, their decree would be irreversible.

Porto Rico was somewhat disturbed by similar seditious movements. A naval force has, however, been despatched by Espelata, and there is little doubt that the mal-contents will be treated with the same prompt and signal severity by which Havana has been preserved from the horrors of intestine warfare.

LECTURES TO SABBATH SCHOOL TEACHERS.

The First Lecture of this course will be delivered on Sabbath evening, Sept. 2d, at the Odeon, at half past 7 o'clock, by the Rev. John S. Stone, D. D., Rector of St. Paul's Church.

Subject: *The influence of the Bible upon the Intellectual powers.*

☞ The superintendents of the several Schools connected with the Methodist, Baptist, Episcopal and Congregational Churches in the city, will please give this notice to their respective schools, *and urge the attendance of every teacher and of every member of the Bible Classes.*

James K. Whipple,
James C. Dunn,
Joshua Lincoln,
Jacob Sleeper,
} *Committee.*

DISTRICT STEWARDS' MEETING.
BOSTON DISTRICT.

The Stewards appointed according to the directions of Discipline to attend the above meeting will assemble in Boston in the Library Room of the Bromfield street Church, on **Wednesday**, Sept. 5, at 10 o'clock, A. M. It is hoped that every man will be on the spot at the time appointed, so that the business may be completed in season for the Stewards to return to their homes on the same day. B. Otheman, P. Elder.

Boston, August 18, 1838.

WESLEYAN ACADEMY.

The Fall Term in this institution will commence on Wednesday, Sept 12th.

The Boarding House recently erected for the more extensive accommodation of students, will be opened for their reception, at the commencement of the ensuing term.

After the close of the Fall Term, the Academic year will consist of three instead of four terms. The Winter term to commence on Wednesday, Dec. 12, and continue fifteen weeks. The Spring term on Wednesday, April 10th, and close July 24; the last two days of the term to be appropriated to the Annual Examination and Exhibition; and the Fall term to commence on the third Wednesday in August. The rates of Tuition per annum, to remain as heretofore.

J. M. Merrick, *Sec'y of Trustees.*
D. Patten, Jr. *Principal.*

August 25, 1838.

BOSTON DISTRICT.
QUARTERLY MEETINGS—SECOND QUARTER.

Cambridge,	Sept.	8, 9.
Dorchester and Quincy, at Quincy,	"	15, 16.
Taunton,	"	21.
Dighton,	"	22, 23.
Bridgewater, Easton and Stoughton, at Bridgewater,	"	29, 30.
Hingham and Cohasset, at Hingham,	Oct.	4.
Duxbury,	"	6, 7.
Pembroke and Abington,	"	9.
Marshfield and N. W. Duxbury, at N. W. D.	"	10.
Scituate Harbor,	"	12.
Weymouth,	"	13, 14.
Boston, Church Street,	"	15.
Malden, at the Centre,	"	18.
Andover,	"	19.
Newburyport,	"	20, 21.
Newbury,*	"	21, 22.
Bradford and W. Newbury, at W. N.,	"	23.
Topsfield,	"	25.
Ipswich,	"	26.
Gloucester, at Sandy Bay,	"	27, 28.
South Boston,†	Nov.	3, 4.
Boston, Bromfield Street,	"	5.
Lynn Wood End.	"	10, 11.
Salem,	"	12.
Marblehead,	"	13.
Saugus,	"	14.
Lynn Common,	"	15, 16.
Lynn, South Street,	"	17, 18.
Watertown and Waltham, at Watertown,	"	23.
Newton Upper Falls,	"	24, 25.
Boston, Bennett Street,	Dec.	3.

B. Otheman, *P. Elder.*

Charlestown, Aug. 24, 1838.

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* Love Feast at Newbury on the evening of the 21st.

† Quarterly Conference at 2 P. M. on the 3d.

CAMP MEETINGS.

Durham, N. H., Monday, Sept. 3.
Bolton, Conn., Monday, Sept. 3.
Holderness, N. H., Monday, Sept. 3.
Loudon, N. H., Monday, Sept. 3.
Goffstown, N. H., Monday, Sept. 10.
Warren, N. H., Monday, Sept. 10.
Springfield, Vt., Monday, Sept. 10.
Corinth, Vt., Monday, Sept. 10.
Cabot, Vt., Monday, Sept. 10.
Holland, Vt., Monday, Sept. 17.

CAMP-MEETING AT ANDOVER.

This meeting will commence September 3d, and continue until the 8th. The location of the encampment is about three miles east of the South Village, or Rail Road depot; from which place conveyance may be had to and from the ground.

Horse keeping in the neighborhood, at a reasonable price during the meeting. Preachers and friends in the vicinity are respectfully invited to attend and *assist.*

Andover, Aug. 24. A. Binney.

NOTICE.

The money pledged at Eastham to defray the expenses of the Camp Meeting Grove, may be paid to Isaac Harding, 136 Hanover Street, Boston.

Aug. 27, 1838.

All communications designed for the subscriber should be sent to Swanzey Village, Mass.

W. S. Campbell.

Aug. 17, 1838.

PROTRACTED MEETING.

By leave of Divine Providence, a Protracted Meeting will be held at the Methodist Meeting House in Sudbury, Mass., commencing on Tuesday evening, September 11. Preachers in the vicinity are respectfully requested to attend. Luman Boyden.

Sudbury. Aug. 25, 1838.

STEWARD'S MEETING FOR DOVER DISTRICT.

The Dover District Stewards meeting, will be held on the camp ground at Durham Neck, on Thursday the 6th day of September next, at 4 o'clock, P. M.

Schuyler Chamberlin, P. E.

NOTICE.

The friends of South Newmarket Seminary are informed that arrangements have been made to give instruction in music, commencing with the next term, Sept. 6, 1838. S. Norris, *Agent.*

Aug. 16, 1838. 3t

PAYMENTS FOR THE HERALD
Since July 26, 1838.

R. Lewis, W. G. Holmes,, J. Doane, E. Delano, F. Wheeler, H. Davis, A. Knight, S. Harrington, W. Armington, J. West, E. Stevens, D. Emory, S. Houghton, G. C. Cahoon, J. Barrows, E Gale, E. Perry & B. F. Mack, J. Davis, J. Smith, L. Neal, S. Fowle, J. A. Leighton, W. G. Thompson, T. Fowler, J. Trickey, L. Collins, C. Mack, E. Wallingford, N. Grant, L. Holbrook, M. King, I. W. Hall, G. D. Stearns, J. Norris, H. Dinsmore, D. Sandborn, S. Fife, J. Wright, S. Dow, J. Atwood, T. Morse, J. Matthews, J. Huse, H. Hazeltine, G. Damon, H. Harden, W. B. Michell, J. Stearns, N. R. Kinnison, L. Potter, S. Collins, A. Grover, D. Dearborn, R. Magoun, E. N. Sperry, W. A. Colson, J. G. Sloane, W. P. M. Martin, M. N. Reynolds, S. Gardner, N. Weston, S. G. Thatcher, S. A. Orne, J. Allen, E. Johnson, E. Darling, R. Marshall. S. Stubbs, L. Daniels, M. C. Chapin, R. Fowler, E. Phillips, B. Barton, M. Hill, A. Penniman, E. Coleman, Z. Atkins, G. Whiting, S. Smith, M. A. Conable, E. C. Stowell, $2 each.

P. Purington, R. J. Rogers, J. M. Holman, F. Abbe, M. Wherin, M. Roderick, W. A. Fisher, H. Randlett, A. Wentworth, H. Moore, E. Mills, M. Holmes, W. Johnston, $1 each.

M. A. C. Darling, J. W. Brown, J. Hopkins, T. Pearsons, C. D. Wilds, N. Mills, $4 each—B. Austin, $6—J. Stearns, $3—A. Thurber, $2 50—S. Hicks, $1 50—P. P. Elliott, $1.25—S. Daniels, 80 cts. W. J. Simmons, 62 cts.

COMMUNICATIONS.

S. Green—O. Scott—W. C. Larrabee—S. G. Burnap—R. W. Thompson (sent)—B. Paine—W. A. Clapp—J. Jones—S Chamberlain—C. A. Carter—E. D. Trickey—T. Merritt—S. Phillips—W. S. Campbell (yes)—Jas. Mudge, Jr.—J. Washburn (yes)—E. Kendall—Wm. Harrington—O. Robbins—J. Cadwell (J. A. B.'s Messenger has been sent)—R. Williams—E. P. Wells—J. J. D. Butler (no Songs of Zion)—A. Adams—J. Parker—S. Gleason—H. Houlton—D. Fillmore—J. E. Risley—M. Trafton—J. Wallace—L. Pierce—A. Binney—L Boyden—D. Patten, Jr.

MARRIED,

In this city, Mr. John A. Plummer to Mrs. Elizabeth C. Harlow.—Mr. Charles E. Paige, of Boston, to Miss Phebe A. Kennedy of Boothbay, Me.—John H. Foster, Esq. of Weymouth, to Miss Elizabeth, daughter of Hon. John Croly, of Edenton, N. C.

DIED,

In this city, Mrs. Mary, wife of Mr. John Dogget, 55.—Charles B. Trott. son of George Trott, Esq—Mrs. Elizabeth, consort of the late William Welch, Esq. 80.—Mrs. Lucretia C. T. wife of Mr. Joshua P. Blanchard, 50.

In Charlestown, 22d inst., Mr. John C. Farnsworth, 39.

In Cambridge, 19th inst., Edward M. son of Mr. Dennis Brigham, 12 years.

In Falmouth, 10th inst., Mr. Shubael Hatch, 81—he was as well as usual on the day he died, took tea at one of his neighbors at about 6 o'clock, and at 11 o'clock the same evening was a corpse.

In Salem, on Thursday, Hon. Warwick Palfry, Jr. 51, Senior Editor of the Essex Register. Mr. P. at the time of his decease was Vice President of the Mechanic Association, a member of the Common Council of Salem, and of the State Senate. He was a gentleman of unblemished character, and highly respected and beloved by the community where he resided. His loss will be deeply lamented. Mr. Palfry has been Editor of the Register for thirty-three years.

Boston Prices Current.

	from	to
Apples, bbl.	-.—	-.—
Beans, white, per bushel,	1.25	1.50
Beef, mess, bbl.	15.00	15.50
No. 1,	13 50	-.—
prime,	12.00	-.—
Beeswax, American, lb.	28	32
Cheese, new milk, lb.	6	10
Feathers, northern, geese, lb.	—	—
southern, geese,	37	45
Flax, American, lb.	9	12
Fish, Cod, per quintal,	3.62	3.75
Flour, Genesee, bbl.	7.00	7.12
Baltimore, Howard street,	7.00	7.12
Baltimore, wharf,	6.50	-.—
Alexandria,	6.50	6.75
Rye,	5.00	5.25
Grain, Corn, northern yellow, per bushel,		—
southern flat yellow,	1.10	—
white,	1.05	—
Rye, northern,	—	—
Oats, northern, (prime)	50	—
Hay, best English, ton of 2000 lbs.	-.—	16.00
Eastern screwed,	12.00	14.00
Honey, (Cuba) gallon,	50	52
Hops, 1st quality, lb.	7	8
2d quality,	5	6
Lard, Boston, 1st sort, lb.	12	13
Southern, 1st sort,	12	—
Leather, Philadelphia city tannage, lb.	26	27
do. country do.	20	22
Baltimore city do.	25	26
do dry hide,	—	—
New York red, light,	18	19
Boston do. slaughter,	19	20
do. dry hide,	17	19
Lime, best sort, cask,	80	85
Pork, Mass., inspection, extra clear, bbl.	26.00	-.—
Clear,	24.00	25.00
Mess,	22.00	23.00
Seeds, Herd's Grass, bushel,	2.63	3.00
Red Top, southern, bushel,	80	1.00
Hemp,	2.62	3.00
Red Clover, northern, lb.	—	18
Southern Clover,	17	18
Tallow, tried, lb.	10	11
Wool, prime or Saxony Fleeces, lb.	50	53
American, full blood, washed,	45	48
American, ¾ washed,	42	45
American, ½ washed,	38	40
American, ¼ do. and common,	35	37
Northern pulled. Pulled superfine,	42	48
No. 1,	38	40
No. 2,	28	30
No. 3,	—	—

PROVISION MARKET.
RETAIL PRICES.

Butter, tub, lb.	18	20
lump,	26	28
Cider, bbl.	2.75	3.00
Hams, northern, lb.	15	17
Southern and Western,	12	15
Eggs, dozen,	17	19
Pork, whole hogs lb.	9	10
Potatoes, new, bushel,	60	65
Poultry, pair,	50	1.00

[*N. E. Farmer.*

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET—**Monday**, August 20, 1838.

At market, 370 Beef Cattle, 300 Stores, 3000 Sheep, and 725Swine.

Prices. *Beef Cattle*—We quote to correspond with last week—first quality at $7 50; second quality, $7 00 *a* 7 25; third quality, $6 00 *a* 6 75.

Stores.—Less than half the number at market were sold; we quote the following prices, viz. yearlings, $9 *a* $12; 2 year old $15 *a* $20; 3 year old, $20 *a* $25.

Sheep.—Sales quick. Lots were taken at $1 75, 1 80, 2 12, 2 25, 2 42, 2 62 and 2 75.

Swine.—Several lots were sold to peddle at 7¼ *a* 7½c. more than half of which were Barrows. At retail from 8 to 10.

THE FIFTEEN GALLON JUG. Five Letters to my Neighbor Smith, touching the Fifteen Gallon Jug, with a Postscript and Preface by O. B. This day published by
Aug. 29. WEEKS, JORDAN & CO.

PROSPECTUS OF THE
BOSTON WEEKLY MAGAZINE.

IT is proposed to publish, in the city of Boston, a weekly periodical bearing the above title, to be devoted to Instruction and Amusement; designed to while pleasantly away a leisure hour, and to engage the attention and cultivate the taste of youth, by presenting a rich variety of the fairest fruits and flowers that can be gathered from the wide spread and highly cultivated field of intellect.

While the Magazine will contribute its full share to the original literature of the day, it will depend largely upon judicious selections from the most valuable works, both periodical and occasional, that issue from the press of this country and Europe, for the interest of its columns.

Tales of sickly sensibility, stale, indelicate and profane jests, vulgar puns, and the like, will find no place in this publication, which it is intended shall contain nothing inconsistent with the purest morality, or improper to be introduced into the most select family circle.

Interesting and well written Narratives, Moral Tales, Poetry, Popular Music, Pleasing and Dangerous Adventures, Sketches of Travels, Descriptions of Places and Persons, Extracts from new works, and from rich and racy criticisms, with the thousand other sources of interest, with more or less of the events of the day, will fill the columns of the Magazine; and, it is hoped, render it worthy the patronage of the moral and enlightened portion of the community.

TERMS.

Each number of the Magazine will contain eight large quarte pages, printed on fine paper, and new and beautiful type, in a style not surpassed by any similar publication in New England.

It will be published every Saturday, at $2.50 per annum, or six cents a single number; six copies to one address, $12.00 per annum, in advance.

A liberal allowance will be made to Agents. Postmasters are authorized to procure and forward subscriptions, for which they will be allowed a suitable commission.

All communications may be addressed (*post paid*) to D. H. ELA or J. B. HALL, 19 Washington street, Boston.

☞ The first number will be published on Saturday, Sept. 1.

☞ Agents for Zion's Herald are requested to act as Agents for the Magazine.

CHURCH MUSIC.

THE NATIONAL CHURCH HARMONY, containing tunes calculated for public worship, Anthems and Select Pieces, for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries, &c.; by N. D. Gould, new stereotype edition, enlarged.

This work contains 250 psalm tunes, original and selected, giving a large variety adapted to every metre of sacred poetry found in books used in any of our churches. It also contains 80 Anthems and select peices, including in all, the compositions of more than *one hundred different authors*, of which a considerable portion has never before been published in this country.

The new plan adopted for this work of placing the full harmony on the Bass and Treble staff, in small notes, has been highly commended, and will readily be acknowledged of important advantage to all those who play the Organ and Piano Forte.

The conciseness and clearness of the Rudiments the adaptation of additional words to the common tunes, to give variety and prevent the scholar from learning Tune, Accent, Time, words, &c. by rote, must also be an advantage perceived by every teacher and chorister.

The metrical tunes are so arranged that on most of the pages will be found two of a different character, to accommodate, when the sentiment of a hymn requires a change.

As the work is *stereotyped*, the public will not be perplexed by constant changes and alterations of tunes. It is printed on good paper, from handsome type, and is done up in the best manner.

The work has been introduced very generally into Singing Choirs throughout New England. Numerous recommendations have been received from those who have used or examined it.

Sample copies will be furnished GRATIS to Choristes, Teachers and others who may wish to examine the work, on application to the Publishers, GOULD, KENDALL & LINCOLN, 59 Washington Street. Aug. 29.

Poetry.

[From the Maine Wesleyan Journal.]

THE THUNDER STORM.

"The voice of the Lord shaketh the wilderness."—*Psalms.*

Lo, where the minstrel, wrapt in holy thought,
Beneath the spreading branches of the pines,
Sees far and wide, the lengthening shadows brought,
To bow before the thunder's awful shrine,
While silence reigns upon the heavy air,
As though all nature, struck with sudden awe,
Suspends each note, nor dares the fearful ire,
Now dashing from the thunder column's brow,
And heaven seems armed to strike the vengeful blow.

God of the tempest, 'round thy secret throne,
Darkness and clouds have a pavilion made.
Thy voice, so awful in its thunder tone,
Bursts from the fiery cloud, around thee spread;
A guilty world lifts up the suppliant hand,
And dares to deprecate the awful sign,
Bows in one vast, and terror stricken band,
Imploring from a God, one look benign,—
Its only plea, the depth of love divine.

"Save us, we perish!" Down the mountain side
The lurid lightning leaps from crag to crag,
The mighty forest, frowning in its pride,
Bows deeply down, beneath its scorching tread;
While louder than ten thousand chariot wheels
On, onward rolls the Sinai shaking voice,
Rending the sky, with wild unearthly peals,
And shaking now, the mountain from its base,
While rocks and rills with frantic mirth rejoice.

"Save us, we perish!" Through this warring scene
See gentle Mercy bend her earthward flight;
From north to south she sweeps her pencil wing,
And leaves the glittering rainbow in her track;
While earth seems smiling on the lovely sky,
Half smiling through her myriad drops of tears,
And praise is whispered in each gentle sigh
That breathes a kind relief from present fears,
And heavenly Peace her azure vestment wears.

MARY.

Biographical.

FOR ZION'S HERALD.

Died, on the 27th of June, in the faith and hope of the Gospel, MARIA E. GRAVES, daughter of Luther and Esther Graves, of Williamsburgh, Mass., aged 17 years.

She was blessed with pious parents, who gave her good counsel; and whose example was worthy of her imitation. In early life her mind was deeply impressed with a sense of the vast importance of spiritual and eternal things: and she acted in accordance with her convictions, by flying, as a penitent, to the outstretched arms of her Redeemer, believing in the ability and willingness of her Heavenly Father to pardon her sins: She soon experienced a consciousness of forgiveness. The Holy Spirit was given to bear witness with her own spirit, that she was a child of God,—to fill her with divine consolations, and guide her through this world, to her heavenly home. About a year ago, she was attacked by consumption; and from that time gradually grew weaker. Various methods were resorted to for the recovery of her health, but all were fruitless. Towards the close of her pilgrimage, I visited her several times, and invariably found her humble, patient, and resigned to the will of her Divine Master. No wave of trouble seemed to roll across her bosom; no anxious doubt disturbed the sweet composure of her mind; no cloud obscured her visions of eternity. Thus she continued, until her happy spirit took its flight, to everlasting mansions, to be with the Saviour for ever. 'Let me die the death of the righteous, and let my last end be like unto his.'

J. TATE.

FOR ZION'S HERALD.

JACOB PERKINS, a man truly devoted to God, and for many years a worthy member of the M. E. Church in this place, and one of her most faithful supporters, joined the church triumphant on Saturday, the 4th inst. His sickness was protracted, and his sufferings great; yet, his soul was calm and his hope in Christ firm, even unto the end. His last hours were hours of victory, of glorious triumph. "Mark the perfect man, and behold the upright, for the end of that man is peace."

J. M. FULLER.

Concord, N. H., Aug. 13, 1838.

Miscellaneous.

FOR ZION'S HERALD.

FROM THE SAYINGS AND DOINGS OF DR. RICHARD ALCOHOL, M. D.

CHAP. IX.

Extracts from the Literary and Bacchanalian Gazette.

MR. EDITOR—As few of your readers are favored with the privilege of reading this wonderful paper, I shall, from time to time, send you a few extracts from it, which, if you think proper, you may republish in the Herald.

PROSPECTUS.

In presenting their readers with the first number of the *Literary and Bacchanalian Gazette*, the proprietors would just give an exhibition of their principles, and state a few reasons which have prompted them to commence the publication of this periodical.

1. The *Gazette* will advocate the liberty of drinking; not this article, or that particular kind of liquor, to the rejection of some of the good creatures of God, but the liberty of drinking all kinds of liquors, hot and cold, (cold water excepted,) sweet or sour, fermented and unfermented, spirituous and spiritless, from a pint up to a barrel, as the particular taste and inclinations of people may vary. This principle, the publishers consider essential to the well-being of society. It certainly was allowed, if not encouraged, by our mothers and grand-mothers, who never, to our recollection, reproved us for drinking in our youthful days, though we became so mellow as to choose the shelter of a fence for our lodging place, which happened not unfrequently. And who will dispute the principles, or gainsay the morals of our ancestors. Beside, what harm is there in drinking a pint of brandy, a quart of rum, or a gallon of whiskey, in a week or even a day? Does it not mitigate the sorrows of poverty, and quiet the fears of a troubled conscience? Does it not afford, to many a poor husband, the means of bearing up under his accumulating misfortunes, with becoming fortitude? We know a man of excellent character, who, when his wife scolds, which she often does most bountifully, goes immediately to the grog shop, where he stays two or three days, enjoying himself so well with his friends that no body would imagine he had ever any trouble or anxiety. If here is not an argument for drinking, we confess ourselves no philosophers.

2. There is on the part of our opponents, an attempt to wield over us the rod of oppression. This we shall not submit to, unless compelled by superior force and numbers. Our neighbors Snibbs and Company, who have long carried on an extensive spirit trade, have lately been cruelly abused by these silly-pated cold water agitators. An unfortunate person of our acquaintance, who has not much property to comfort him, and who was not particularly fond of his wife and children, was in the daily habit of obtaining rum at this store to drown his troubles. He would sometimes go home, so merry and so conscious of his consequence as to chastise his wife and terrify his children, just as any sensible man would do where his right to drink was questioned by his family. This excellent course of discipline he had followed up for many months and years, when one night rather exceeding the limits of his tuition, his rebellious wife died in his hands. This event with some others, which happened about this time, made a great stir among the crazy, hair-brained calumniators. They began to condemn all spirit selling as unjust, and petitioned our legislators to pass laws prohibiting the sale of spirit of all kinds in quantities less than fifteen gallons, and it is said they went so far as to use their efforts to have every dealer in spirits hung forthwith, and his property divided among their wicked associates. This last remark we give as we heard it, without holding ourselves responsible for its correctness. Now if we have not reason to bestir ourselves, we must certainly subscribe to the doctrine of fatality.

3. Our opponents have resorted to ridicule to accomplish their nefarious designs. To keep on hand a good supply of liquors, we have generally kept our little boy from school, that we might send him to neighbor Snibbs' to replenish our jug, when it became empty. He has always been very obedient, and we have always encouraged him, by giving him a good share of the excellent beverage. One day, very lately, after going three times to the store to replenish our jug, he refused to go any more, the first act of disobedience of the kind we ever knew him to be guilty of. Before resorting to punishment, we inquired the reason of this strange behavior, and found, to our regret and deep mortification, that it was owing to being laughed at by some of our neighbors. If little boys cannot go through the streets of Gotham with a jug of rum for their fathers, three or four times a day without being ridiculed and hissed at, by persons calling themselves decent and respectable, it is time to prepare for action. The next thing we shall hear of our son, will be, he has joined a temperance society. Such an event would be the worst possible misfortune which could happen to us, and would nearly, if not quite, break our heart and drive us crazy. I am certain I and his mother would both rather follow him to the grave, than hear he has disgraced himself and family by an act so unworthy his high parentage. Still I am inclined to believe, that the good example I have set him, and the many useful lessons, I and his mother have given him, will guard him from the pestilential evil, and insure his continuance in the noble practices of his parents.

4. We shall always have the present comfort of our readers and the whole race of mankind in view, without troubling them about the future. Our opposers are continually lecturing us about the future, telling about forming characters for life, and preparing for future scenes and labors, as though it were wrong to enjoy present blessings. This, we consider to be a fundamental error in the present system of education, which will be one main object of our labors to eradicate, and supply its place, by the principle of acting under present impulses, and enjoying present blessings, without troubling ourselves about future joys or misfortunes. There is no philosophy in hoarding up the things of this world, or studying to know how we may help others out of their troubles, or prevent them from getting into trouble. The only true philosophical system is, for every one to take care of himself the present moment, and to let all others do the same, or suffer the consequences.

These are the reasons, why we have undertaken the publication of the Gazette, and these the principles by which we shall be guided in the management of this paper. And we flatter ourselves, that we shall have a large number of subscribers. To insure a liberal patronage, it will be sufficient for us to state, that our paper will be edited by *Dr. Alcohol* and *Colonel Carbuncle*. Of the character of *Dr. A.* as a man and a scholar, it is unnecessary for us to speak. With regard to *Colonel Carbuncle* we would say that he was educated at the *Groggy Harbor Seminary*, and comes with high recommendations from the tutors in this very noble and useful institution. Besides, we have the promise of a large number of correspondents, all well qualified and thorough-going Anti-cold water persons, of the first respectability. All things considered, we flatter ourselves that our periodical will be inferior to no one in the universe, in point of talent, good taste and typographical execution.

SIMON BOTTLEHOLDER & Co.

My next will give an account of the great meeting at *Mr. Noconscience's* Hotel, at which Judge Lynch presided.

P.

Caledonia, Vt., July 28, 1838.

THEOLOGICAL DESIDERATUM.

We should be glad to see a work which would prove that the fullest belief of election, when viewed on Scripture principles,

1. Does not shelter the sinner—
2. Does not discourage the inquirer and feeble—
3. Does not limit the preaching of the gospel, freely and fully to men as sinners.
4. Does not interfere with the obligations of men, as reasonable and accountable beings, to examine, believe, and love whatever God has made known unto them—
5. That had there been no such thing as an election of grace, the objections against the moral government of God would have been far greater than they now are.
6. And that this very doctrine throws more light on the ensigns of the Deity than any other part of Divine revelation, because it shows that there was a plan laid in eternity, progressively carried forward throughout all time, combined with the grandest facts of Divine revelation, and which, when completed, and exhibited to an assembled world, at the judgment day, in proof that God is holy, just, and good.—*London Baptist Magazine.*

The above is an ingenuous confession that the doctrine of eternal unconditional election and reprobation *seems* to "shelter the sinner," "discourage the inquirer," "limit the preaching of the gospel," and "interfere with the obligations of men, as reasonable and accountable beings;" and that notwithstanding ten thousand volumes have been written on the subject, this *seeming* has not yet been removed or satisfactorily explained; that the doctrine has never been so elucidated as to remove "objections against the moral government of God," or shed such light upon the Deity as to dissipate the darkness and clouds in which the doctrine shrouds his glory.

A work proving the above positions should indeed be a *theological desideratum* with our Calvinistic brethren; we think it will likely remain a desideratum, for we must acknowlege we are a little skeptical as to the possibility of producing such a work.—*Cumb. Presbyterian.*

[From the Journal of Commerce.]

GOV. BUTLER OF VERMONT.

The papers have within a few days announced the death of this venerable man. And as he belonged to a race who are becoming scarce in this country, I presume that a few reminiscences of his life will prove acceptable to your readers.

He was born of poor but worthy parents, and at an early age was left without a father, and was placed on a farm where he had to work all the time, and had no advantages of education or general information, except what he obtained at a district school for a few weeks in the winter season. When he was of lawful age he had nothing but his own hands and honest principles to aid him through life. While a young man he settled on the farm in Waterbury on the banks of Onion river, where he ever afterwards resided. With his own hands he commenced clearing it; and in the midst of a wilderness, he, nearly sixty years ago, erected his own log house, without any idea of ever rising above the usual grade of honest hard-working farmers. He had no ambition, nor throughout his whole life did he seek for pre-eminence. He had nothing popular or attractive in his person or manners. In fact, with a small body, stooping gait, slow speech, and a rather negligent costume, he made but a poor impression by his outer man. With him it was true to all intents, that it is the "mind that makes the man.

Gov. Butler was possessed naturally of a contemplative and discriminating mind. His judgment was never made up rapidly, and it was seldom found to be wrong. He long served as a legislator in his own State, and in the Congress of the United States. He was never a debater, but just before a question was to be taken he gave his "opinion," as it was always called, and on important questions looked for by all parties. He was always followed by a large party, although he never attempted to be a *leader*. He acquired his great influence by a natural sagacity and soundness of judgment upon all matters before him, and the honest upright discharge of his official duties for the public good. He never sought an office or declined one which his health permitted him to fill. This is saying much of a man who held office for 40 years, and filled every office in the gift of a free people except that of Senator in Congress.

In addition to the usual town offices he was for many years the first judge of Washington county court. He was a member for many years of one or other branch of the State legislature. He was a member of the Congress that declared the last war with Great Britain. He was three times presidential elector; twice a member of the council of censors, and closed his public life a few years ago by declining a re-election to the gubernatorial chair. Since then he has been confined by ill health chiefly to his farm and house, where he has spent the evening of a long, useful, and honorable life. During his whole life he never attended a political caucus, or in any way lent his aid to the intrigues of party strife.

Gov. Butler was a worthy and conscientious disciple of Jesus Christ, and was never ashamed of his profession. When on public duties he delighted to meet with his fellow Christians and mingle with them in their social religious exercises. For nearly half a century he was a member of the Baptist Church, and exercised his talents among them as an acceptable and exemplary minister of the gospel. Soon after he entered public life he began to store his mind with solid and useful information, and when the writer of this became acquainted with him, few could surpass him in the correctness, extent or force of his reasoning powers. And rare indeed was the man who, in the open fair field of argument, with Ezra Butler for an opponent, could boast of a victory.

X. B. Y.

A CHILD'S HYMN.

Little children, would you learn
How to be prepared to die?
Then from sinful folly turn,
And from every evil fly;
Ere the world has spread its charm
To entrap your tender mind;
While your youthful heart is warm,
Wisdom's chaplet on thee bind.

Little children, would you know
How to gain in heaven a place?
Seek the Saviour here below,
Seek his favor,—ask his grace.
Let your first young thoughts be given
To your God who dwells on high;—
Then you'll find a place in heaven,
When your bodies droop and die.

We find the following article in the Alexandria Gazette. It places in a proper light the duties of an editor of a newspaper—which are by no means of so trivial or irresponsible a character as many are led to suppose:

EDITORIAL WRITINGS.—A few days ago the National Intelligencer had some sensible remarks on the subject of editing a paper. One idea expressed has frequently struck us with great force. Many people estimate the ability of a newspaper, and the industry and talents of its editor, by the variety and quantity of editorial matter which it contains. Nothing can be more fallacious. It is comparatively an easy task for a frothy writer to pour out daily columns of *words—words*, upon any and all subjects. His ideas may flow in "one weak, washy, everlasting flood," and his command of language may enable him to string them together, like bunches of onions; and yet his paper may be a meagre, and poor concern. But what is the labor, the toil of such a man, who displays his "leaded matter" ever so largely, to that imposed upon the judicious, well informed editor, who exercises his vocation, with an hourly consciousness of its responsibilities, and its duties, and devotes himself to the conduct of his paper, with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient—without regard to show or display! Indeed the mere *writing part* of editing a paper, is but a small portion of the work. The *industry* even is not shown there. The care, the taste, the time, employed in *selecting*—is far more important—and the *tact* of a good editor is better shown by his selection than any thing else; and, that, we all know is half the battle. But, as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper—its tone—its temper—its manner—its uniform consistent course—its principles—its aims—its manliness—its courtesy—its dignity—its propriety. To preserve all these, as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added, the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find time, or "head room," to *write at all.*

EXTRAORDINARY PROVIDENCE.

Thomas Hownham, the subject of the following providence, was a very poor man, who lived in a lone house or hut upon a moor, called Barmour Moor, about a mile from Lowick, and two miles from Doddington, in the County of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barmour coal hill to Doddington and Wooler; or by making brooms on the heath, and selling them round the country. Yet poor, and despised as he was in consequence of his poverty, in my forty years' acquaintance with the professing world, I have scarce met with his equal, as a man that lived near to God, or one who was favored with more evident answers to prayer. My parents then living at a village called Hanging Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew; at which he seemed to be uneasy. I then pressed to know what relief he had met with, and how? After requesting secrecy, unless I should hear it from some other quarter, (and if so, he begged I would acquaint him,) he proceeded to inform me that being disappointed in receiving money for his coals the day before, he returned home in the evening, and to his pain and distress, found that there was neither bread nor meal, nor any thing to supply their place, in his house; that his wife wept sore for the poor children, who were both crying for hunger—that they continued crying till they both fell asleep; that he got them to bed, and their mother with them, who likewise soon went to sleep—being worn out with the sufferings of the children, and her own tender feelings.

Being a fine moonlight night, he went out of the house to a retired spot at a little distance, to meditate on these remarkable expressions in Hab. iii. 17, 18: "Although the fig-tree shall not blossom, neither shall fruit be in the vines—the labor of the olive shall fail, and the fields shall yield no meat—the flock shall be cut off from the fold, and there shall be no herd in the stall—yet I will rejoice in the Lord, I will joy in the God of my salvation." Here he continued as he thought, about an hour and a half: and in a sweet, serene, and composed frame of mind he returned into the house; when, by the light of the moon through the window, he perceived something upon a stool or form (for chairs they had none) before the bed; and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of our half peck loaves. He then went to the door to look if he could see any body; and after using his voice as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing, and then awoke the children, and gave them a comfortable repast. Such was his story; but he could give me no further account.

I related this extraordinary affair to my father and mother, who heard it with astonishment, but ordered me to keep it a secret as requested,—and such it would have remained, but for the following reason.

A short time after this event I left that country: but on a visit about twelve years after, at a friend's, the conversation one evening, took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highsteed, which the people named Pinch-me-near, on account of the miserly wretch that dwelt there. I asked what had become of his property, as I apprehended he had never done one generous action in his life time. An elderly woman in the company said I was mistaken, for she could relate one which was somewhat curious. She said that she had lived with him as a servant or housekeeper; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a bit of bread and cheese in his pocket as usual. He came home in the evening in a very bad humor, and went soon to bed. In about two hours after, he called up his man servant, and ordered him to take one of the loaves, and the joint of meat, and carry them down the moor to Thomas Hownham's, and leave them there. The man did so, and finding the family asleep, he set them at the bedside and came away.

The next morning her master called her and the man-servant in, and seemed in great agitation of mind. He told them that he intended to have invited Mr. John Mool, with two or three more neighboring farmers, (who were always teazing him for his meanness) to sup with him the night before: that he would not invite them in the market-place, as he purposed to take them by surprise near home, as two or three of them passed his house; but a smart shower of rain coming on, they rode, and left him before he could get an opportunity; that going soon to bed, he did not rest well, fell a dreaming, and thought he saw Hownham's wife and children dying of hunger: that he awoke and put off the impression; that he dreamed the second time, and endeavored again to shake it off: but that he was altogether overcome with the *nonsense* the third time; that he believed the devil was in him; but that since he was so foolish as to send the meat and bread, he could not now help it,—and charged her and the man never to speak of it, or he would turn them away directly. She added that since he was dead long ago, she thought that she might relate it as a proof that he had done one generous action, though he was grieved for it afterwards.

Surely this was a wonderful instance of God's special interposition in behalf of his own children,—plainly showing us that when he becomes the God of *grace*, he also becomes in a peculiar manner, the God of *providence* to his people. The infidel or skeptic may sneer at the above account as incredible and denounce it as a fiction got up by some fanatic or enthusiast; and, alas! the worldly-minded and formal professor of Christianity will be apt to join both the former in his ridicule; or at any rate, may say, this is carrying the doctrine of God's particular providence rather too far; but the sincere and genuine Christian will be prompted by this affecting story to a higher and holier admiration of that gracious God and Father, who "feedeth the young ravens when they call upon him," and therefore can "give bread to his people," and supply their wants in a way which shall call forth their deepest gratitude, and add to his own glory. "Seek ye first the kingdom of God and his righteousness, and all other things (needful) shall be added unto you," and "they that fear the Lord shall not want any good thing."—*Cottage Magazine.*

THE REMAINS OF NAPOLEON.—The Siecle of Paris, says that one of the objects of Marshal Soult's mission to England, was to obtain permission to remove the remains of Napoleon to France; and in this it is said, he has succeeded, with the aid of the Duke of Wellington. It is stated further, that the Prince de Joinville is to proceed to St. Helena, in command of a frigate, having on board a soldier from every regiment in France, and that the remains of the Emperor are to be deposited under the Column in the Place Vendome, with solemn religious ceremonies, at which the Duke of Wellington will be invited to be present. It has long been the aim of the admirers of Napoleon, (and all Frenchmen are *entranced* with his glory,) to get his remains from St. Helena, and to deposite them in the Place Vendome, in the heart of Paris. Probably Louis Phillippe would strengthen his dynasty more by that movement than by any other he could make.

A NEW METHOD OF MAKING BOOTS AND SHOES.—A man in New York has invented a new way of manufacturing boots and shoes, which is thus partially described:—

"1st. The whole lower portion, or sole and insole, of the boot or shoe, is made with but one seam, instead of two, as at present; thus increasing the facility and durability of the manufacture. 2dly. The boots and shoes are much more beautiful in appearance during their whole wearing, in consequence of the upper leather being turned from under the foot and inserted in a peculiar channel cut in the insole which prevents the upper leather both from cracking and wrinkling, and thus increasing the value without enhancing the cost of the article. 3dly. By dispensing with the inseam, the boot or shoe is rendered far more easy to the foot, thus preventing corns and bunions; and there being no welt requiring scraps to fill up the hollow space between the sole and insole which is now occasioned by the welt, the part on which the foot rests does not become irregular and uneven, nor is the sole so thrown out of place and unequally worn away."

IOWA AND WISCONSIN.

It appears by a recent census that the new territory of Iowa has a population of 22,859. Wisconsin Territory, since the dismemberment of Iowa, contains 18,149 inhabitants, or did a month or two ago. Even by this time, the population of both these Territories has increased considerably, and before the next general census is taken, both will be entitled to admission into the Union.

The Racine Argus gives an enthusiastic description of the country composing the present territory of Wisconsin, and especially of that in the neighborhood of Racine, bordering Lake Michigan.—*Atlas.*

The whole of Racine county, (it says) excepting a tract upon the lake, is undulating prairie and timber, having a soil from 1 to 2 feet deep, with a clay substratum. In Walworth and Rock the prairie is more level, having about the same depth of soil with a sandy sub-stratum. There is but a very little stone except upon the rivers, and that is limestone. The timber is composed principally of burr oak, white oak, black walnut, hickory, and sugar maple.

All kinds of crops which may be raised in a northern latitude may be cultivated with success. There was a great deal of wheat sown last fall, and it is doing remarkably well. Indeed as fine pieces of wheat and corn can be shown here as in any country in the world. Oats, rye, barley, buckwheat, peas and beans, have been very productive.—But the root cultivation, owing to the depth and newness of the soil, has been most astonishing. Mr. Pettibone, of Prairie Village, a man of credibility, said that he raised a turnip last year, which would in any shape more than fill a half bushel measure. There was a common flat turnip raised in this village, which was larger than a peck measure. Cows give a great quantity of rich milk, and cattle of all kinds, owing to the great range of pasturage on the prairie, soon become very fat, and furnish the most tender and delicious beef. We hesitate not to say, that as a stock country it is unrivalled. The greatest portion of this tract is supplied with timber, and is well watered, and I do not believe there is a section in the whole, which is waste land, and which will not be ultimately inhabited.

Our climate as to heat and cold, is a little milder than that of the same latitude at the East, we being in about 42 degs. Our atmosphere is much purer, having fewer rainy or cloudy days, and being always much clearer. Consequently our horizon appears more distant, the sky more lofty, and the heavenly bodies larger and more brilliant. An object the size of an ox team, can be seen eight miles with the naked eye. No case of fever and ague, bilious fever, or of any epidemic, has ever originated in this country since its first settlement. No country can be more healthy.

Gilbert Knapp was the first white settler in this section of the country. He settled at this place in November, 1834.—A few came in the following winter, and many more the next spring. The first crops that were raised in this country, were raised in 1835. There are several farmers now who have over 150 acres, and more than twenty who have over 100 acres under cultivation. The choicest breeds of sheep, hogs, horses, and cattle, have been imported here from the State of New York and other places. The best seeds and kinds of grain have been introduced. Fruit trees of all kinds have been brought in and transplanted, and it is confidently believed to be a good fruit country. We have now over 3500 inhabitants.

TERMS OF THE HERALD.

1. The HERALD is published weekly at $2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, $2.50 will be charged, and $3.00 if not paid at the close of the year.
2. All subscriptions discontinued at the expiration of eighteen months, unless paid.
3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
4. All Communications designed for publication, should be addressed to the Editor, post paid.
5. Letters on business should be addressed to the Agent, and be post paid, unless containing $10.00, or five subscribers.
6. All biographies, accounts of revivals, and other matters involving facts, mus be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that therecan be no misunderstanding or mistake.